

Our Children in the Atomic Age

Dr. Henry H. Goddard

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A Tribute

" . . . AND THERE WERE GIANTS IN THOSE DAYS WHO INHABITED the land," states the Bible.

But there have likewise been giants in America during the past half century. These modern titans, however, have stood out because of their contributions to scientific progress.

Luther Burbank was one of them. So were Thomas A. Edison and the Wright brothers, as well as Henry Ford.

In the field of psychology, too, there have been similar titans, such as William James, E. B. Titchener, Walter Dill Scott, J. McKeen Cattell, C. E. Seashore, John B. Watson, Lewis M. Terman and Henry H. Goddard.

Moreover, in the field of atypical children and the juvenile delinquent, Dr. Goddard towers above them all. Indeed, it was Dr. Goddard who coined the word "moron" to describe the highest level of feeble-mindedness.

It was he, too, who translated and revised the famous Binet-Simon Measuring Scale for Intelligence. See Page 1A in the Appendix of this book for that early revision, including the original pictures employed by Binet.

Dr. Goddard has also given us the best definition of intelligence which I have ever read. See Page 1C in the Appendix.

The Goddard influence in educational circles is based in part on his many years of research and his first-hand contact with large numbers of children. For 12 years he was Director of Research at the Training School for Feeble-minded Children at Vineland, New Jersey.

Later he became Director of the State Bureau of Juvenile Research for Ohio, after which he served for 16 years as Professor of Abnormal and Clinical Psychology at Ohio State University.

Among his many printed works are *The Kallikak Family* (1912), *Feeble-mindedness* (1914), the *Criminal Imbecile* (1915)

Our Children in the Atomic Age

and *Psychology of the Normal and Subnormal* (1919), plus many others

While I was an undergraduate student in psychology at Northwestern University, I used the latter book as my classroom text, so I have long been nurtured in the Goddard viewpoint

In later years I have known Dr Goddard personally, and find him a cultured scholarly man who can really apply the laws of psychology which he has taught to students for a half century. Dr Goddard is definitely not a braintruster.

He and William James stand out in my mind because of their ability to present scientific facts in an entertaining and most interesting manner. They realize that a cardinal rule of pedagogy demands that students have their attention caught and their interest whetted.

Dr Goddard in his early years as a college teacher, invested some of his meager salary in sleight-of-hand tricks and magician's equipment so that at relevant points in his lectures he could enhance the enthusiasm of students for psychology. He constantly endeavored to stimulate greater interest and zest for scientific knowledge.

I mention this incident so that you readers of his dynamic new book will realize why it flows along as interestingly as a novel.

Dr Goddard's latest opus is thus stimulating from its literary style and chock full of practical ideas. It will be a delight to college students enrolled in courses dealing with child psychology as well as to millions of parents who wish to improve their batting average in rearing happy, self-reliant youngsters.

I can truly say that I only wish Dr Goddard had produced this helpful volume 25 years ago so that more children could have been salvaged for happy constructive adult lives.

GEORGE W. CRANE, PH.D., M.D.

Preface

LIBRARIES ARE FULL OF SCIENTIFIC BOOKS ON THE CHILD. Then why add another? Because most of the present ones were written for other investigators and not for parents.

This is NOT a scientific book, though it is based on science. It is NOT written for scientists unless they are also parents who need help in this particular field.

It is NOT written for those parents who have already learned of the new methods, who realize their responsibilities and understand child nature; and who have grown up under the new teaching.

The book is written for those parents who are worried about their children or who have never had the opportunity to learn the results of modern research in child nature; and any others who WANT to know or need to know the newest discoveries and latest thought on the subject.

It is written for those parents who want to know what science has discovered that ordinary parents can use to help them bring up children who will be a credit to their parents and will be able to contribute to the general welfare and progress of civilization.

These are days when we need men and women who are capable of appreciating the new conditions under which we are living in this new atomic age.

Our greatest minds and most competent leaders are telling us in the strongest language at their command that we are at a critical point in history; such a crisis as the world has never seen, because never before have we even conceived of anything

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like atomic energy. Now we have it and the new problem is what to do with it. We are told that world destruction is the danger; only to be avoided by world unity. *One World or None*.

Only a few years ago many Americans were so contented with our American way of life and so ignorant of cosmic conditions that we thought we could isolate ourselves from the rest of the world. We would let them go their way and we would go ours. Never did any philosophy get such a prompt and complete jolt and overthrow.

We know now that we cannot live isolated from the rest, and we do not know how to live together. We must have men, big men and many of them. The need is imperative and imminent. Modern Man is Obsolete—out of date and discarded. We must look to the children.

We have men of vision who understand the new world, the atomic age, but we do not have enough of them. They are the men who created the atomic bomb to save us from the power of the Hitler's Nazis who were bound to have one world of their own kind or die for it. And they died.

These men can perhaps tide us over until we can learn to breathe the new atmosphere. But we must have men. Eventually we must have men who were born and bred since 1945: men who will be unhampered by the old disproved traditions. That means that we must start with the children and give them better care, better bringing-up, better schooling.

The time is ripe. Many of our very best people are worried for fear their children may fall victims of bad companions, bad literature, bad movies. Many others do not realize that their own innocent MISTAKES are accountable for many misdemeanors.

Many other parents do not realize that their responsibility is more than simply to provide food and clothing. Others who realize that they have responsibilities, think that they have done

their duty, if they have "done the best they can." They do not know that there are many ways of bringing up children and that some of these ways are better than others. They do not know that many of the now generally accepted ways are merely traditions that have come down to us from earlier times when the conditions of life were very different from modern times; or if they know it, they do not know what can be done about it. Some give up in despair and say in the presence of the child: "He is bad but I can't do anything with him."

We all know that juvenile misdemeanors and crimes are increasing at an appalling rate. We have our Juvenile Courts, which are a great step in advance. We have our probation systems, another step forward. Still crime and delinquency go on increasing.

It is the belief of the writer that the scientific study of the child of the past half century has uncovered and brought to light many facts of child nature which when generally known and put into practice will greatly reduce the delinquency list and materially increase the number of happy, useful children.

We have tried to present these facts in language devoid of scientific technicalities; and in language that can be understood by all readers.

An Introduction

There is nothing in all the universe so interesting to man as
the young of the human species

SWINBURNE

"No sweeter thing than children's ways and wiles."

"The sweetest flowers in all the world—a baby's hands."

"A baby's feet, like sea shells pink"

HOFFENSTEIN

"Babies haven't any hair

Old men's heads are just as bare,—

Between the cradle and the grave

Lies a hair cut and a shave"

John Hay JIM BLUDSO

"But I never seed nothing that could or can

Jest get all the good from the heart of a man

Like the hands of a little child,

And I think that saving a little child,

And fotching him to his own,

Is a derned sight better business

Than loafing around The Throne"

JOYCE KILMER

"A house that has echoed a baby's laugh

and held up his stumbling feet

Is the saddest sight when all is left alone

that ever your eyes could meet"

In the Egyptian museum in Cairo I saw them moving two golden angels recovered from Tutankhamen's tomb With what infinite care they handled those lifeless forms! And I thought If only we could handle our children so! And why

not? Are they not just as precious? Is it not just as important that they be not injured?

Yes, they are just as important,—but not so rare!

Our children are alive and active. We are fairly careful of their bodies. We can not see their spirits, their souls, their minds, and we forget that they are far more easily injured than Tutankhamen's golden angels. I said we "forget"; until recently we *never knew* much about the mind of the child. We did not realize how easily it is "injured": how quickly habits are formed that are troublesome to him and annoying to parents. We did not realize that his most important education begins as soon as he is born: that it requires the greatest care and attention to help him to understand his world and avoid the many mistakes to which he is liable.

Until the latter part of last century it had never occurred to any one to *study* child nature and his problems. About that time Stanley Hall started his child study movement and Child Study Societies were organized in many communities. The result has been epoch-making.

To-day we have a body of knowledge which indicates the mistakes we have been making and shows us also the way to improve our methods. There is still much to be learned, but that we must begin to use the information we have obtained, is abundantly shown by the alarming increase in child delinquency.

The Attorney General of the United States is authority for the statement that we are facing the greatest juvenile crime wave in the nation's history. A conference is called to review the whole teen-age crime problem, for 21 per cent of all crimes are now committed by youths.

The conference will: (1) prepare plans for juvenile correctional institutions.

(2) Consider minimum qualifications for probation and parole officers.

(3) Study the possible improvements of juvenile detention facilities.

(4) Prepare recommendations for improving police training.

(5) Chart the setting up of community recreation facilities.

(6) Submit recommendations for construction of schools and playgrounds in federal, state and local building programs.

(7) Chart the organization of community councils to coordinate local anti-juvenile delinquency programs.

(8) Recommend legislation dealing with youth programs.

Not one line that looks to the *prevention* of crime — unless it be number 5, and that comes too late.

It has been clearly shown that there is no known way to *cure* more than one fifth of juvenile court delinquents.

In physical diseases it has long been an accepted maxim that *prevention is better than cure*. The medical profession has done wonders in disease prevention. Smallpox has practically *gone* in communities where vaccination is in vogue. Typhoid and malaria, diphtheria and whooping cough are largely prevented—and many other diseases controlled.

In all this crime problem, little attention has been given to prevention. We build more prisons, increase police "protection", increase the penalty, but seldom a word about prevention, at the time when it could be accomplished most easily. It was a wise old monk who said "Give me the first seven years of a child's life, and I care not who has him after that."

In this book we try to tell parents and prospective parents, in simple language, what these new discoveries mean and how they can be used to make the children happier and the parents' task lighter. In short, how they can, to a degree, insure the success of their children and help to build a better race. We will

briefly mention some of these discoveries now, and in later chapters attempt to explain them and their use.

In earlier times certain philosophers were led to believe that the child was "naturally wicked". This serious error has done much to increase the difficulties both for the child and the parents. We now know that it was a false doctrine. The child comes into the world with a clean slate, needing only to be guided aright to grow into an adult with the highest ideals to which man has attained.

But to this very minute we largely neglect the most important years. The child's education actually begins—*not should begin*—as soon as he is born. We have thought education came from books. It comes from contact with the world. We have partly wasted the most important years of his life—from birth to six years—wasted not because we have not sent him to school, but because we should have put him in the way of having experiences that are basic for his later development; and at the same time we should have saved him from many *unfortunate* experiences.

We have thought that education begins in a special school-house. It begins at home. We thought we had to hire a special teacher. The parents are the best and chief ones to teach the child his fundamentals.

We have glowed with a sacred fervor at the mention of "Mother Love" and "Father Love". We now know that it is not merely poetry and sentiment. It is a scientific fact that love is the life-giving element without which the infant seldom can grow into anything but a criminal.

It is a new thought for many that love is necessary to the child throughout his life. Parents normally supply it until he is grown and marries. Then a husband or wife takes over. The man who does not have the love of a noble woman is not complete and vice versa.

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All normal parents love the baby as long as he is helpless. But when he begins to walk and talk, he becomes something of a nuisance. We still love him. Yes—after a fashion, but love *"is very patient, very kind, love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful"*

That from an ancient manuscript is an inspired utterance that none will deny. With that kind of love the child would never be in danger of becoming a delinquent.

The child makes mistakes, of course, so do the parents. The most costly mistake that we adults have made is to think that children's mistakes should be punished. They should be *corrected*, not *punished*. There would never be any need for punishment if the mistakes were rightly treated in the proper spirit at the opportune time.

It is a large order, you say. Yes, but think what is at stake: a self-respecting upright citizen or a ne'er-do-well, a pitiful burden upon the parents and upon society.

The responsibility is great. The parent has much to impart to the child. He has himself been through the mill, he has had his successes and his failures. He knows where the dangers lie. The world has moved and there have been many changes. Some of these we shall consider in the following pages. The parent can forewarn, explain and advise. However, it must never be forgotten that it is one thing to advise, and another thing to get the advice accepted. Pleasant advice is easily accepted, while the unpleasant is as easily rejected. Unless the tendency to reject can be overcome, one may as well not speak. It can be overcome! Preparation for that has been made long ago by the wise parent. It is the question of confidence. If the parent has won and retained the confidence of his child there is no difficulty.

No one accepts advice from an enemy. From a friend it is

easy until the advice goes against one's plans, wishes or understanding of the situation. What does one do then? It all depends upon the extent of one's confidence in his friend. If one has always found him true, wise and unselfish, and his advice has always proved good, if one has never quarrelled with him, never had a break in the friendly relations, if he never scolds or uses sarcasm, but is always straightforward and fair—then one accepts his advice even when it goes against one's own best judgment, even when it hurts.

That is the formula. It is true, the child does not use all these tests, but if one is that kind of parent, the child senses it and has that kind of perfect confidence that accepts without question.

Is it true also, as some will be inclined to think, that no one can measure up to that formula? I think not. It is true that some will find it extremely difficult. All the more reason to make the supreme effort that is necessary.

Many parents do live up to it. All parents can. I do not forget that some are handicapped by the way they themselves were brought up—of that we shall speak later.

If one has to administer bitter pills, one can always sugar coat them with smiles and pleasant words. To give way to anger, even for a moment, is fatal.

One must always keep in mind this relationship to the child. He is the father or she is the mother. Yes. But there are many kinds of mothers and fathers.

The two important kinds are (1) those that attempt to control by force and (2) those that rule by love, logic and kindness. We have seen that the child needs love above everything else, hence the parent who rules by force leaves the child cold.

There is another group. He loves his child but not more than he loves himself, and that is not enough. He does not show his love when it is most needed. There are many grades

and varieties of this group We will consider some of them later

One of the most important elements of child character is responsibility In the past, what little the child acquired has been accidental, not designed It has not been a part of the parent's ideal for his child In fact, too many parents have no ideal for the child He is left to grow, hap-hazard as it were, and his corrections and help come also hap hazard, depending upon the parent's feeling at the moment This is an error that must be corrected

An ideal implies a method Whatever goal one sets for himself he must have a method for attaining it Whether it be farming, musical education or preaching there must be a method The selection of a good method is the first step The rearing of the best possible child should be no exception Unfortunately this is not always the case Too many parents have never thought out a method

There are two ways of discovering a method for whatever one wishes to accomplish One is by trial and error, the other is by knowledge of the facts involved, followed by logical thinking by which conclusions are reached, that have a high probability of leading to success

Trial and error is often useful in dealing with problems of inanimate nature With human beings the method is too costly No physician will try a new drug on a human being until he knows that at least it will not injure him We cannot try methods of guiding children if there is obvious danger that they may produce highly undesirable results Hence we must *know the facts* of child nature, the nature of the proposed remedial method and something of the probable effects

Science can now tell us some highly valuable facts about the child's mind and its operation Every parent should know at least a few facts about habit and its uses, the emotions and their

control, the will and its development, the intelligence, what it is and how to use it, how the child can be helped to think. In addition may be mentioned the place of play in the child's life, the importance of happiness, and the truth about the lazy child. These are just as important to the parent as are drugs to the physician, a knowledge of foods to the cook or a knowledge of soils and fertilizers to the farmer. In short, we are now in a position to begin a procedure that someday may be worthy to be called scientific child culture.

No one need fear that this application of these new found facts will make the child formal and rigid or cause him to lose the spontaneity and individuality that we prize so highly. That can never happen. There are more cook books published to day than ever before, yet the eating and the nourishment were never so good. A hundred cooks could use the same cook book, yet each kitchen would have its own specialties and each dish its own individual tastes and appeal, and all the dishes would be good food. Similarly with children. Let all the parents use all the known facts and follow the same method. The new generation will have all the varied personality and individuality that we now have but each child will be a good citizen able to take care of himself and have something left over for the common good.

Chapter I.

The Infant Arrives

*For what constitutes a child?—Ignorance
What constitutes a child?—Want of instruction,
for they are our equals so far as their degree of
knowledge permits*

—Epictetus

A RECENT SKETCH OF A NEW BOOK READS LIKE THIS

'The average dog owner, when he acquires a puppy, has visions of training him to be a watch dog retriever, or what not—at least of inculcating proper dog manners. But after a few desultory and half hearted attempts he is all too apt to give up and let the pup just grow. This is usually the result of not knowing enough about the dog.'

Forget that it is a dog and you have a striking description of the training of many a human infant. This is usually the result of not knowing enough about the human puppy. Well then, let us go no further until we find out something of what is known about the infant whose training is our theme.

Most artisans given material out of which something is to be made, examine it carefully to discover its nature and fitness or to decide what procedure will yield the best result from that particular material. Child training is the only art that makes no such examination. Yet in all the universe there is nothing so delicate, nothing so easily injured by wrong treatment, and nothing so variable in quality and texture.

A carpenter shown lumber from which he is expected to make, let us say, a kitchen table, says 'That is not fit. It is

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hemlock and too brittle or 'It is nice white pine but not strong enough Or he may say 'It is cherry and will make a very pretty table But upon closer examination, 'Oh no, it has been left out in the weather and is all warped and twisted It is spoiled for such use

Of many a child that comes to school for the first time the teacher could likewise say He has been neglected, warped and spoiled Why do these parents thus neglect the child? It seems to be because of the vague notion that the child will develop without help into the kind of adult he is DESTINED to become They take care of his body, and they do not realize that there is a mind to be developed Apparently, no one has told them about that

They thrill over the child's physical development, his growth in height and weight his walking and talking Far more thrilling is it to note the developments of mind, and to feel that they, the parents have far more to do with the healthy growth of the mind and spirit than they can possibly have with the physical Let us see a little of what it all means

We now know that barring the rare accidents during intra uterine life, the child comes to birth in as favorable a condition as one could wish Contrary to what earlier generations believed he has no tendencies to evil nor inclinations toward wickedness Nevertheless this human clay is not neutral It has qualities some of which will need to be watched and many that will prove exceedingly helpful if understood and utilized

At the outset we note that this six or eight pounds of human tissue is a self perpetuating machine transforming fuel (food) into heat energy growth energy and the mechanical energy of motion Seventy five per cent of the energy from the food is required to keep the body up to its normal temperature During the first weeks the energy devoted to motion is not great since the well adjusted new born sleeps about 90 per cent of the

time Activity increases however until eventually the energy displayed is amazing

As soon as the child draws his first breath, he begins to be affected by his surroundings We know very little about those first hours, except on the physical side On the mental and moral side, it may be of the utmost importance, or it may be negligible, we do not know But at least as soon as his eyes open and his ears are somewhat adjusted to sounds and his other senses begin to function, his education has begun

His brain is not very well developed as yet, so it is not very likely that any fundamental permanent impressions are made at this early period *But we do not know* It is a possibility that a misplaced pin that causes him to cry just at feeding time, or milk in the bottle that is too hot and burns him, or some other similar accident may make him afraid of his bottle for a long time Or he may cry whenever he is laid on his back if that was the position he was in when the pin pricked him I give these illustrations not as warnings but mainly to show the kind of mental and emotional effects—associations, the psychologist calls them—which will very soon take place even if they do not appear in the first hours or the first few days

Since no two children, even twins, have the same 'accidents' under the same conditions, we have here a part of the reason for differences in disposition, personality or behavior An infant who was unpleasantly affected by too-hot milk, *might* refuse his bottle for a long time, while his twin with no such experience would always take his bottle as a normal child should Such happenings are seldom noticed by adults or if noticed are soon forgotten And then we wonder why the children are so different! So we mistakenly conclude that the differences are inherited I say mistakenly because it is known from studies of twins that many of such differences cannot be inherited Twins are of two kinds those that develop from two fertilized

eggs, and those that come from one egg which has split into two after development has begun. Only the latter kind are of special interest to the biologist. They must have the same heredity because they are two halves of one egg. They are often called 'identical twins'. They are more alike than any other brothers or sisters. When they are *not alike*, therefore, it cannot be due to heredity.

When we remember that in a few weeks, if not in a few hours after birth, associations are made and, once begun, the associating process continues throughout life, we can understand not only why children who *seem* to have the same environment can be so different but also why some of them acquire such trouble some activities as they do.

At first these associations are of the simplest kind and of very little meaning if indeed they have any. Gradually they become more elaborate and are linked with random movements. These in turn become more and more complicated until the movements begin to show purpose.

What then is the child at this early stage?

A little sensitive, impulsive, associative and reactive organism partly fated, partly free, said William James. At a later stage Christopher Morley says he is 'An ingenious assembly of portable plumbing'. And Shakespeare reminds us that in his last stage of second childishness he is 'Sans teeth, sans eyes, sans taste, sans everything'.

The child is often spoken of as so much human clay. The figure is interesting and suggestive. Pure clay is something that can be molded into an unlimited number of beautiful and useful articles. It can also be molded into hideous forms, if one has neither the skill nor artistic sense. Thousands of children are being molded into beautiful characters by parents who have the ideals, the skill and the art. They are our great and noble men and women.

On the other hand many parents do not realize what can be done with this wonderful human clay. Therefore, they make little attempt at molding but leave it to be formed by the forces of nature or by those who have no ideals. Other parents have the ideals but follow old traditions that have proved to be wrong. In this way the child becomes injured. Impurities get into the clay and the final result is disappointment or even failure.

Sometimes the clay is impure to start with, in which case no skill can produce a normal human being.

Sometimes something goes wrong during intra uterine life and a monstrosity is born. Children are born in many different forms of misshapen 'Monsters'. No arms, no legs, even no head, and many others. For reasons unknown, these missing parts do not grow as they should. Sometimes it is the brain that does not grow. Then we have the mental defect called an idiot. *The idiot is a monstrosity*. When the brain grows partially but not completely, we have the other grades for mental defectives, the imbeciles and the morons.

These latter may be hereditary. The idiot is not hereditary because idiots never propagate.

Even with the normal children, there are probably differences in the growth of the brains which may account for the differences found in the degree of intelligence. But with all these children, except the idiots, careful training will produce results that are well worth working for, even though the defectives are never brought up to normal.

Whether better methods of upbringing will increase the intelligence is as yet undetermined. But that it will improve the morals is not to be doubted. With right training and treatment, delinquency and crime could be nearly if not completely eliminated.

Such is the child and such is our problem.

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The child's first activity is in the form of random movements such as kicking of feet and throwing of arms or turning of the head.

When purposive movements first appear, they are necessarily *imitations*. At this early age the child has no reason and only the simplest ideas, if indeed we can conceive that he has any ideas at all. He imitates and for a long time he does nothing else.

Whether he ever does anything else depends to a large degree upon the parents and how they treat him. If they are always saying to him "Don't do that," he will soon be afraid to do anything *except* what he sees others do. Imitation is a useful habit and should not be discouraged. But neither should he be discouraged from acting on his own initiative when he reaches that stage of development.

Another helpful trait in our efforts to assure the child's success, is the fact that *he wants to please us*. That may surprise some, but never doubt it. Every child wants to please adults until their treatment of him makes him believe that they are not his friends.

A little thought will, I believe, convince any unprejudiced adult that children want to please us. What is there that a young child will not do, or try to do, for even a stranger? I say a "young child" because an older child has frequently learned that adults sometimes impose upon him. A six-year child is generally eager to please us and will frequently tackle a job that is far beyond his strength, if he thinks it will please us. A ten-year old, asked to get a book, for example, might reply "Get it yourself" if he has been unfairly treated too often. Or if he has been brought up to at least be polite, he may say "Oh, I don't want to". Nor do I forget that even the best of children may sometimes be engrossed in something so fascinating that it is hard to leave it even for a few minutes. He still *wants to*

please, but finds it hard to forego his immediate pleasure. I once heard an older boy decline to accede to a request. When it was put in the form of "Will you not do it to please me?" he replied, "I don't think you have any right to ask it". There is something in that.

In a later chapter, we must discuss the so-called "lazy child". Children, as they grow older have many interests. They often get a reputation for laziness simply because they leave undone, tasks that they would gladly do if they did not have what is to them "more important business". They simply have not learned how to adjust to such situations. They need guidance.

Another valuable and useful fact is that *children want to be grown-ups*, and "good" men and women. This has been tested repeatedly. Thousands of children of ages from six or seven to sixteen or seventeen, have been asked to write their answers to the question "What person whom you have known or of whom you have heard or read would you most wish to be like? Why?"

Though there is nothing in the question to prevent their choosing a playmate or some of the famous children of history or literature, they *invariably choose an adult*. And their reasons for their choice are always some good quality. This is of tremendous significance. It shows that children of all ages, grades, ranks, classes and conditions have deep-seated ideals and ambitions. They want to be grown up and they want to be good. What more can we ask? What more do we need? We have only to encourage them, by assuring them that they *can be* like their ideal if they do not make too many mistakes,—or if their mistakes are properly corrected.

Another important asset of the child is a vivid sense of *justice*. That is an adult word; the child calls it "fairness". One has only to watch a group of children at play to see their keen appreciation of fair play. The frequency of their decisions "That's fair" or "That isn't fair" is a striking demonstration of their

inherent feeling for justice. Then decisions are not only generally right but they are final. Once it is decided, there is no further argument. Not only that but it is of supreme importance to them. A whole game will be stopped at once if one boy cries "That isn't fair." When decided, the game goes on as usual. A story is told of President Eliot visiting a school. A boy was working at something that made considerable noise. The teacher said, "William, if that noise is necessary, I shall have to ask you to take the work to another room." The boy said, "That's fair." President Eliot's comment was, "I would rather have that boy's 'That's fair' than all the arithmetic he could learn in a month."

I remember hearing an English teacher speaking at an American convention on this subject. He told of two English boys who were discussing a rather unpopular teacher. One said, "He is a beast" (a rather common English expression). Yes, said the other, "He is a beast but he is a *just* beast." That settled it.

The recognition of that characteristic of childhood is a sad commentary on the way some teachers and some parents ride rough shod over a child's sense of justice. How can such a parent or teacher expect to have much influence with a child whom he has so shamefully mistreated!

We do not need to be reminded that children make mistakes. What we do need to realize is that everything the child does that displeases us—that seems wrong—all those acts which added up lead to his being called a "bad boy"—are *mistakes*—only that and nothing more. If ever they are anything else, it is so rare that we may pass them by for the present.

It may be asked what is gained a rose by any other name would smell as sweet. No, a rose by another name would *not* smell as sweet if the new name were associated in our minds with a very disagreeable odor. Misdemeanor and badness are associated in our minds with punishment and unpleasantness.

while *mistake* is associated with an innocent, unintentional occurrence, which is the true description of the child's acts. Therefore, to call them 'mistakes' will put us in a frame of mind for treating them far more wisely than we frequently do. A delinquent or a criminal is one that we want to punish or put in jail, but a child who makes a mistake arouses our sympathy. We make mistakes ourselves.

So true is it that a child's mistakes should be treated sympathetically that one wonders how it ever came about that they were considered wicked. If we look back to our prehistoric ancestors, we can easily imagine that when the baby began to take care of himself, his parents ceased to be as interested in him, and if he annoyed his parents, they treated him like a foreigner who might rob their cave. To day one sees in families where the parents have less than normal love for their children, that they resent vigorously any action of the child that interferes with the parents' comfort or plans. They call it by unpleasant names and not realizing how the child came to be so 'bad', they hit upon the idea that he was born that way. Then perhaps conscious that it was some reflection upon the parent, he reached a, to him, happy solution, that *all* children are *naturally* wicked.

That theory was itself a serious mistake because it was based on a misunderstanding of child nature. It was serious because it led to mistreatment of children which only drove them into worse behavior and in countless instances ruined their lives.

Children are *not* naturally wicked, nor are they naturally saints. The infant has no moral quality. Moral sense is simply an appreciation of what is customary (the *mores*) in the social group where one's lot is cast. The infant has no responsibility, no judgment, no ideas. He may become a saint or a sinner, and which it will be depends largely upon his parents. They too will make mistakes in the child's training, but these can be

largely reduced when parents become conscious of their responsibility and are guided by common sense and the newly discovered facts of child nature instead of the out-worn traditions.

The child then, is a victim of his inevitable mistakes. Mistakes are usually inconvenient but they are not crimes. There has grown up a strange attitude toward mistakes. To many people, the ideal seems to be to save the child from all mistakes. This is in itself a mistake. Mistakes are useful and in many cases they are the quickest and surest method of teaching the child facts that are important for his welfare. Let us see what some of the great people of the past and the present have said about the usefulness of mistakes.

Disraeli said, "Most of my successes have been founded on failures."

Huxley said, "There is the greatest practical benefit in making a few failures early in life."

Gladstone said, "No man ever became great or good except through many and great mistakes."

Another says, "No persons are more frequently wrong than those who will not admit that they are wrong."

Another, "Some of the best lessons we ever learn we learn from our mistakes and failures. The error of the past is the wisdom and success of the future."

Another, "Show us a man who never makes a mistake, and we will show you a man who never makes anything."

Error is a synonym for mistake.

Longfellow said, "The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger."

Chesterfield: "Honest error is to be pitied, not ridiculed."

Plutarch: "To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future."

Pope: "A man should never be ashamed to own he has been

in the wrong which is but saying, in other words, that he is wiser to day than he was yesterday

Confucius ' Our greatest glory consists not in never falling but in rising every time we fall '

From the above quotations it is evident that on the whole, mistakes are not to be unqualifiedly condemned. Many of them are extremely useful. This is especially true of children's mistakes. It may be correctly said that they are the child's way of learning. They are child experiments that failed, but nevertheless taught the child something. Instead of criticism or punishment the child should receive encouragement, not of course to make mistakes for the sake of making mistakes, but to experiment where an adult would know that failure must be the result. The child does not know, and often it is much more valuable to him to find out by experiment than to be told what would happen.

It may seem at first thought, that most of his mistakes are not of the experiment kind. A second thought will show that such is not the case. It is true that many are not thought out and planned for, *as experiments*, but the child has a problem and he has a method of solving it. Every try that is not successful is mistaken effort, nevertheless he learns from it. That is precisely what every scientific investigator is doing most of the time. To be sure his experiments are carefully planned out, but every try the child makes is helping him to plan his efforts.

It is true that many of the child's mistakes are costly and some are dangerous but they teach a lesson. If they are too dangerous or costly they should of course, be prevented if possible. If, however, the mistake has been made, there is no occasion for punishment or scolding. The child should be treated with the same courtesy that one would use with a guest who has broken let us say, a valuable vase, though not in the same way. With the guest one would belittle the loss as much

as possible in order to relieve the guest's anxiety. With the child, that is not necessary. It is proper that he be shown the seriousness of his mistake as a part of his education and as an incentive to greater care in the future.

There is still a class of misdemeanors that do not, at first glance, seem to be mistakes. They are the little meannesses that are done for spite. They are frequently very provoking, and are thought to indicate a particularly bad character. But they are still mistakes, they are the child's mistaken way of solving his problem. He has a problem. Somebody has treated him unjustly—as he thinks. He doesn't know what to do about it. (Who does?) He thinks he must 'get even' with his abuser. He solves his problem badly. It is a mistake.

The normal healthy child has an excess of energy. This also leads him to make many mistakes. That energy *must* be used, but how? He does not know how and so he makes a mistake.

The normal healthy child is full of curiosity, one of the most valuable traits of childhood. Curiosity should never be destroyed and never discouraged or curtailed except when it endangers the rights of others. In such cases it can lead to many mistakes.

It is thus seen that in childhood, mistakes are legion and inevitable. They should be treated with leniency and great care and wisdom.

Most parents take great care of the *infant*. He is obviously helpless. When he begins to walk, we slacken a little because he now begins to take care of himself. As he begins to talk, we are interested in his language. Gradually we leave him to himself, having a care to keep him out of danger. To a degree, this is good. He must learn to take care of himself. But we must never forget that his world is ever enlarging, and his opportunity to make mistakes grows hourly. He needs help and will continue to need help in increasing amount for many

years to come, both for his protection and for his education

While *imitation* is characteristic of infancy, it is of great use throughout childhood, and is never completely outgrown. Its only rival is original thinking. We adults do not hesitate to imitate, but we also like to be able to originate, to think for ourselves, to be original and do things our own way. The child should be encouraged, fairly early, to do this.

Curiosity, which appears early, seems to be clearly connected with self preservation, by the search for food. Later, adults have extended it until it has become a desire for knowledge. It is a powerful instrument for useful training in the hands of parents and teachers who know how to use it.

Self preservation means seeking pleasure and avoiding pain. We can therefore count upon these activities. This is the basis of our practices of rewards and punishments.

The seeking pleasure seems to be the root from which springs the desire to please others. Whether it comes from the fact that those whom we please are apt to do something that gives us pleasure, or whether it is by a more subtle route, there is no doubt of the fact that children naturally desire to please us. And this is not merely a returning pleasure for pleasure, or an anticipation of a pleasure. It seems to be the spontaneous expression of a natural trait. As such, it is another valuable instrument for the training of children. It should be noted too, that it is an instrument that can be easily lost or rendered useless, if abused. It goes without saying that if one has done something to please us he is not likely to repeat it if we treat him unkindly. We are equally wrong if we fail to treat him kindly, by a 'Thank you' or at least by a smile. The intelligent workman takes good care of his valuable tools.

All animal life manifests what is called the instinct of self preservation, or, with still less regard for psychology, 'the will to live'. In less poetic language, it is merely a reaction away

from destructive environment and toward a safe one. It is one of the natural products of evolution, since any animal who had the opposite impulses would be at once destroyed and the impulse not transmitted.

For our purview, the self-preservation is of great significance, because in the interest of self-preservation, the child exhibits many traits that are of great use in his up-bringing. Moreover, being rooted in the fundamental nature of the child, they are safe and sure traits to count on, and in strong contrast to hasty impulses and guesses as to how to treat the child for his best good.

Perhaps from this same impulse comes the tendency to imitate. In the early months of life, the child has no way of learning except by direct contact with his environment and by imitation—the doing or trying to do what he sees others doing.

Very few people appreciate the part that imitation plays in the education of the child, and indeed in the life of all of us. Let us take a bit of a look at some elementary psychology.

The human brain weighs about three pounds. It is made up of fibers. It is very similar to a city telephone system. Indeed it is like it in many ways. In the telephone system, what would happen if nobody lifted a receiver for, say, a half hour? The whole system would lie idle. An outsider who could listen in would say "I wonder what is the matter down there." There is nothing the matter. A telephone system is for talking and if nobody talks, the telephone system has to be quiet. It cannot talk of itself, and if no one talks into it, there is no talking. Perhaps this never happens in a telephone system—there is always somebody talking. Neither does it ever happen in the brain, but there are times when there is very little going on. Or perhaps we should say very little except routine matters that we are not interested in.

Did you ever say to yourself, "Let me think"; and a moment

later say; "Oh, I can't think of anything?" That is a perfectly normal condition. We all have it. What is the matter? There is nothing coming in but routine stuff which is not what we want. Bye and bye the cat walks into the room and you say, "Oh, that makes me think. I was going to set a trap for a mouse."

Again, here is an experience that most of us have had. I jump up and go into the next room to get something. When I get there I say, "What was I going to get?" I can't remember and I go back where I was. Then I recall what I wanted. Here is what happened. Something I happened to look at or was reading "made me think" of the thing in the other room. In the process of getting into the room, another "something" turned my thoughts, as we say, in another direction; and what I came into the room to get was no longer in mind; and do what I would, I could not remember what it was. I return to the other room and the same thing that started me before, again comes into sight and I say, "Oh, yes, I was after that glass."

Men and women in the prime of life seldom are at a loss to think of something. They have had so many experiences that there is always something to start them thinking. The exception to this is when one has a particular problem to solve.

A problem is a problem because one has had no experience in such a matter; or perhaps better to say, has had so little that what he has had is not easily available. If he solves his problem, it is because somehow or other he is able to recall the particular experience that fits into this problem. Now the young child has actually had very few experiences. Motionless objects mean nothing to him at first. Moving objects, especially moving people arouse him to move in the same way. And so he tries to do. And during the early weeks and months, that is about all he can do. He makes also random movements, but these are probably learned from his efforts to imitate observed move-

ments. Even after he has quite a store of experiences, a new sight or sound sets him off to try to imitate what he has seen or heard. In this way he learns most of what he knows about the world he lives in and the people he lives with.

He could go on doing this all his life and would make a great success of it as is proved by millions of men who have.

Then somebody in the remote past tried to imitate a bear by making a picture of one. In time this was developed into writing.

Now when the child is about six years old we say to him, "Learn to read and write and you can know all about the world without ever going outside the school house." It is a great discovery and has done wonders for mankind. But we go on imitating just the same.

This great prevalence of imitation, and its great usefulness in the education of the child places a great responsibility on parents to provide desirable things for children to imitate, and to keep undesirable things away from them so that they will have no temptation to imitate them. Of course, we cannot keep every objectionable thing away from him, and so we have to teach him that there are many things which it is highly undesirable to copy. Here again, that friendly relationship between parent and child is all important. If it exists, it is only necessary to explain to the child that it is objectionable—and perhaps why it is objectionable—to have him reject it without question.

Imitation, then, is one of those processes that is of the greatest value, but nevertheless can be abused. There are so many objectionable ways to use imitation that laws have been passed to control it. When I invent a mousetrap, I get a patent on it so that no one is allowed to imitate it. The theory is, of course, that my original idea is my property and I should be protected in it just as I am protected in the use of my home or any other

property. Many original ideas not patented are quickly imitated. Sometimes the originator's object. Then some one replies 'Imitation is the sincerest flattery.' Why is imitation flattery? Because it is equivalent to saying, 'I have not the ability to think of anything as good as yours, so I copy yours.' The objection to having our ideas imitated seems to be inherent. Children, if something they make or something they do, is imitated by another child, are often heard to call out 'copy cat'.

To sum up, imitation is a universal human trait. Children at first can do nothing *but* imitate. And they do imitate every thing they see. Therefore, we must from the start at birth, have a care that as far as it is at all possible, they are surrounded with objects that will be good for them to imitate. And conversely that all objectionable objects are removed from the child's environment—at least from his more permanent environment. If you want a child to grow up with an appreciation for, and a love of, the beautiful, surround him with beauty. Let him see the ugly under conditions where you can point out the ugliness.

One suggestion here. Do not be alarmed if your child sometimes expresses an admiration for the ugly, or near ugly. Children frequently pass through such a stage. The best treatment is to carefully ignore it, at the time, and watch for an opportunity to remark casually, preferably not to the child but in his hearing and not too emphatically, that you regard such a thing as not beautiful.

As mentioned before, another extremely useful instrument for the training, is the fact that children want to be grown up. Watch them at their play. They like nothing better than to dress in their parents' clothes and parade. The universal interest in dolls is due to the make believe of being 'mama' much more than to the play that the doll is a real child. Close

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observation shows that the child's imitation of mother is carried out with far more detail than the part played by the doll. Also, we have the fact that the modern big doll having "real hair", and elaborately dressed, that cries and closes its eyes, is usually far from being as popular with the child as it is with the adults. The child, when allowed to, usually goes back to the rag doll.

Precocious children are apt to be particularly sensitive about being treated as children. One twelve year old girl wrote a book—a very readable book—the theme of which was a complaint of the very annoying manners of adults who speak to children as though they were little babies. She has many pertinent suggestions that parents might well consider. She sums it all up in a final sentence telling parents what to do with their children. *Have 'em, love 'em and leave 'em be*. For saying it all in a single sentence, that is unsurpassed.

Another brilliant youth raised a full beard at a time when beards had gone out of style. He thus established his adult manhood. One might also mention the fact that boys often try to shave long before there is anything visible on their faces.

There is also, as we have seen, much evidence that children want to be good and well thought of.

No child inherits any tendency to steal. But he either inherits or early acquires a tendency to take whatever he sees and wants. Sooner or later, he seizes something that does not belong to him. He usually does not know that it belongs to some one else. After he has acquired some knowledge of property rights, we have a more or less flagrant case of stealing. It is often a less flagrant case, because we have to recognize that when a bright colored object of little value is seen by a small boy, the struggle between intense desire and what he vaguely understands is the right thing to do is an exceedingly one sided proposition.

Nevertheless, it is stealing and should be firmly but *kindly* dealt with.

No child is born with a tendency to tell lies. But children's power of imagination appears fairly early. And when they discover it and what they can do with it, it is a great day. It is like creating something. It means a distinct development for them.

Most children do sooner or later tell untruths. They occur as with adults, when something is to be gained or more often punishment to be escaped. As with the first stealing, they must be handled very gently and with greater care because of the greater difficulty. The language element comes in to complicate matters. Adults often use words that are ambiguous. A little girl came home from school and told her mother that the teacher had told a "wrong story". A new child came to school, and the teacher showed her a seat and told her "to sit there for the present" and then she never gave her a present.

We ourselves say things that are not strictly true, but are not intended to deceive. All these confuse the child. And if we are not careful in our treatment, we only confuse him the more.

Children inherit fists and man has used them for perhaps twenty five thousand years to strike with. But the child can be taught not to strike with them, and therefore it seems hardly proper to say that he inherits a tendency to fight—except in self defense. Some parents, mistakenly, it is thought, teach their children to fight. It is an art more honored in the breach than in the performance.

The foregoing are some of the characteristics of infancy and childhood. All but the last three are assets and not liabilities. Rightly used they are helps in the right training.

The new born baby is a "darling" as he lies there in his cradle or in his mother's arms. Can anything be lovelier or more innocent? He will grow up to be a great man (or she will be

a beautiful woman) —we hope. But why do we say "we hope"? Well, there *are* "bad" men and women in the world. They were once innocent infants. How did they become bad? There are many answers, most of which can be grouped under the heading "mistakes in up-bringing". The rest will probably be wrongly credited to "heredity".

Most parents do not expect their children to grow up to be bad. Some realize that there is such a danger. How great the danger appears, depends upon the parent's experience or his philosophy. If he is a pessimist, he fears the worst. If one were asked what are the chances, he might reasonably reply: "If the parents are careful and make no serious mistakes, the chances are ninety nine to one that the infant will grow up to be a satisfactory child, an honest and useful adult. Someone may retort, "Yes, if we make no mistakes. But who can avoid mistakes?"

It is true that mistakes by parents are inevitable, but the most serious mistakes can be avoided. Many parents avoid them. Our mistakes in the up-bringing of our children are the result of our ignorance of child nature and of right methods. There are no classes in school or college devoted to training young married people in the science and art of child rearing.

We no longer permit the practice of medicine without a license which is granted to the candidate who has learned about diseases, drugs and methods of treatment. But parents are allowed to treat their child without any special preparation, except perhaps that they must avoid cruelty. Parents "do the best they can", but they have a delicate job that can only be done successfully, by the use of skill. The skill is too often lacking.

Turning again to medicine for an illustration, it is not many years since the surgeon thought that if he washed his hands, he could pick up a knife that *looked* clean and perform any oper-

ation that was necessary. We now know that many a patient was thus infected with a deadly disease. Similarly, many parents are infecting their children with mental attitudes and emotional reactions that are life long handicaps. We now know how to avoid such mistakes. The physician did not know that disease germs are in the air and all about us. Parents are often ignorant of the fact that their every word and act affects the child for better or for worse. The surgeon of to day sterilizes his instruments by *boiling*. His hands he cannot boil, so he covers them with sterilized gloves. He wears sterilized outer garments. He covers most of his face even. All this to avoid infecting his patient. Likewise, the parent must avoid much that experience has taught us is harmful to the future character of the child.

Very few people have any adequate knowledge of what a child of the various ages is capable of doing. The fathers and mothers of the first born watch with great interest for the first tooth, the second, they note when he walks, talks and many other items of interest to them and many have a good deal of significance. But they do not usually note with great care the exact age when these various accomplishments appear and with the second and third child it is apt to be an old story and very little attention is paid to these matters. This is unfortunate because only by knowing how far along the child is in his development can we get some approximation to how much he can understand of the things that we would like to tell him. The following facts may be of interest and certainly will be helpful to many.

Not until a child is three years old can he point to his eyes or his nose or his mouth. At that age he can repeat two digits if spoken to him without emphasis at about the rate of one a second. If shown a simple picture with persons and familiar objects in it he will enumerate one or more, sometimes several of the objects. He cannot correctly answer the question, Are

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you a little boy or a little girl?' until he is four years old. If you are asking the question of a little girl, you must put it in the order, "Are you a little girl or a little boy?" At the age of four, he can repeat three digits. Draw a two inch square on a sheet of paper and ask the child to make one like it right under it. Not until he is five years old will he be able to do this well enough so that one would know that he had tried to make a square. Now turn the paper so that the square looks like a diamond, or if you prefer, draw a separate diamond. Ask the child to make one like it, but do not expect him to succeed until he is seven years old. At ten, he can usually repeat about ten words, preferably in the form of two short sentences, such as, 'His name is John. He is a very good boy.' If you tell him in the morning, 'We will take a ride this afternoon,' if he is under six years of age, do not be surprised if he asks you several times *before lunch* about that ride, for not until he is six, will he know the difference between morning and afternoon. Neither does he know right and left until six years of age. At this age, also, if you ask him what is a table, chair, or other familiar object, he will reply by telling what they are used for. Shown the picture in which he enumerated some of the objects when he was three years old in answer to the simple question, 'What do you see here,' when he is seven, he will no longer enumerate but he will tell you what they are doing in the picture. When he is eight years old he can repeat five digits. They must be repeated carefully at about the rate of one a second and not grouped, that is, no special emphasis on any one digit. He can repeat the days of the week, and he can give you a very simple childish difference between very familiar objects, such as the difference between a butterfly and a fly, wood and glass paper and cloth. He may say glass breaks and wood doesn't. You can tear paper and you can't tear cloth. These are correct answers for such a child because they show that he sees a differ-

ence When he is nine years old he can repeat the months in order, he will tell you the date within two or three days and if you ask him the definitions that we spoke of for a six year old child, he will define them a little bit better than by use For example, he may say that a table is a piece of furniture with four legs and not simply that it is something to put things on At age ten he can repeat six digits He can make a reasonable sentence out of three words, such as, money, river, and the name of a city he knows He can tell you the names of the common coins and the denominations of our paper money When he is eleven years old, you can ask him to name as many objects as he can in three minutes If he is normal at that age, he will give you at least 60 different names He can give you two words that rhyme with *day*, and with *spring*, and with *new* When he is twelve he can repeat seven digits He can define such words as *charity*, *justice* and *goodness*

It is not necessary to go any farther, in fact it is not necessary to go as far as we have with these little indicators For the purpose of understanding what the child can do, it is between the ages of one and ten that we need most to study

A ten year old boy or girl can tell you pretty definitely what he can do and what he can't do, how he feels what he likes and what he doesn't like If your boy or girl does better than we have indicated he is probably somewhat brighter than the average child On the other hand, if he does not do as well he may be a little dull, or a little ill, at least his mind is not functioning quite as it should, and whatever be the cause, the fact must be taken into account He will not learn to do as we want him to do, quite as easily as the boy who is average It is necessary to be more patient with him or particular for words more careful to see that he understands adequately what is said to him

Again we have an overlapping In the attempt to point out

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the significance of the child's lack of experience, I have given some indication of the inadequacy of the parents' knowledge. If you have tried these few items, you will have discovered some things that you did not know and would not have believed.

But all this is only one phase of the parents' lack of knowledge. The foregoing facts are interesting and valuable in that they help us to realize that the young child is incapable of a good many things that we would rather naturally expect him to do. They are valuable also in helping us to approximate and answer to the question, 'Is he normal? Or is he exceptionally bright, or exceptionally dull?' Of course, they do not answer that very accurately and if we want the answer, as every parent should know the exact condition of his child in regard to intelligence, it will be necessary to take him to someone who has been trained to do this work and who can tell you accurately where your child stands in regard to intelligence. But there are many other things that the parent must know besides the child's mental level as we call it, or 'I Q' meaning intelligence quotient.

It is a real business, this bringing up of a child. He is not saved from becoming a criminal by *thoughtless* parents, or by careless parents, or parents who can devote only a few minutes a day to his needs. Many people who admired the little actress, Shirley Temple, were nevertheless worried for fear the kind of life that she had to lead would spoil her character. There was no danger if it is true as I am told, that when it was first arranged for her to go into the movies her mother said, 'I must now devote my entire time to her care, training and education.' Under such conditions, it is no wonder that Shirley Temple has come through with a fine character. Of course, circumstances vary enormously. Not all children require the entire time of the parent but all children require some of the time of both father and mother and the regrettable thing is that so many of

them get none of the time of either the father or the mother. They have no more training than "Topsy". They just grow, and things that just grow, seldom grow into perfect specimens. The weeds must be kept down and moisture and food provided. It is hard to find a tree in the forest that does not show the need of pruning and protection.

Parents' knowledge of childhood is inadequate in many ways. We know little about the physical organism. Little is known about dangers, the symptoms of diseases, that realm in which time is so significant. So many diseases if taken in time, can be either prevented or easily cured, or at least the danger of serious consequence reduced.

Parents know little about the mental life of the child. Besides the intelligence, there is the great and complicated field of the emotions. Parents do not appreciate the many ways in which they develop in their children most undesirable traits. Of some of these, we must speak later.

Many parents have little appreciation of the significance of the environment. They know the dangers of bad companions and many children are carefully guarded against such evil influences. But on the other hand, many children come under such influence in spite of the best intentions of good parents.

The great question of *habit* is in some respects, the most significant thing in life. It is of vital importance whether the child is always a slave to habit or whether the habits are such as to be useful adjuncts in his career. Of these also we must speak later. Just now our purpose is to lay out the situation—to make it clear that the problem of delinquency and crime is a problem not of child degeneracy, not the inheritance of specific evil tendencies, but of education, of training, of helping the child to understand the situation and showing him how to overcome the difficulties.

Again we must point out that this is a radical change from

the popular view that has prevailed both in schools and at home. We have of course, realized the importance of teaching, and many parents have given themselves assiduously to the training of their children, only to find that the child goes astray in spite of this. So that we have too readily accepted the conclusion that children inherit evil tendencies which cannot be overcome.

We have seen that modern science does not accept that view. But however difficult it may be to accept modern science in this particular, one should at least maintain an open mind and be willing to follow the theory through and see where it leads.

Our problem now is to discover how we can convey to the child an appreciation of the fact that there are many things that he would like to do which he must not do because they interfere with other people's happiness, to discover how we can make him understand this so fully that he will make an honest effort to subordinate his own preferences.

CHILD NATURE

There is a certain error involved in speaking of child nature because it seems to imply a certain definiteness as though we could know child nature once and for all and apply what we know to all children. Of course there are some things that can be said about children in general but they are relatively few. Perhaps the most valuable thing we can say is that all children are different. They are alike in that they are all immature human beings but even the degree of immaturity has a wide range. It is easy to see this when we stop to think and realize that not only is Johnnie Smith different from Willie Brown, even though they are the same age and brought up under somewhat similar conditions. But Tom Jones is radically different from Charlie Jones, his own brother. That is well known and admitted by all. It is therefore, somewhat surprising to

discover how often we argue that because one ten-year-old boy has certain abilities and capacities, most any other ten-year-old boy should have the same. It is perfectly true that if we could get together a thousand ten-year-old boys, and describe each one accurately, they would conform to what is known by statisticians as the normal curve of distribution. They could be divided up into groups according to height, for example; there would be one group, and that the largest, which would have many things in common. The other groups would be smaller and have less and less in common, until at the extremes you would have groups so small that one would be inclined to call them eccentric or abnormal. Moreover, it matters very little upon what particular trait or capacity we are ranking these children. There would be slight differences in the curve, but it would nevertheless be a general curve of distribution. If we take, for example, those qualities that go to make up what is commonly called a good boy or a bad boy, our great and largest middle group would contain those boys that everybody would admit are most normal boys. They are not bad boys, nor are they exceptionally good boys. Then on the negative side our groups taper off until we get at the extreme end a small group of those that are ordinarily spoken of as bad boys. In the other direction we get those boys that are equally rarely spoken of as remarkably good boys, exceptionally good boys. It is when we consider these extremes that we are inclined to conclude that these traits are inherited. There are so many people who firmly believe that children are naturally good, but through bad influences and bad training and poor education and bad companions, they have become bad. On the other hand, there are perhaps more people who believe that children are naturally bad and that it is only because of the most careful training and upbringing that they become good men. It is now pretty generally accepted from students of childhood that both of these

views are erroneous. The child is naturally neither good nor bad. When we think of these good and bad children whom we know, some ten years old, or eight, or six, or twelve, or sixteen, it is not unnatural to conclude in many instances that their goodness or their badness must be inherited, but we forget that we are looking at the finished product, so to speak. It is the child, who has for long years been receiving impressions, learning things, truth and falsehoods, developing activities, wise actions and unwise actions. But let us go back to the beginning. Can anyone look at an infant a few days old and believe that that little organism, that little six or seven pounds of blood, bone and muscle, knows any moral quality, either bad or good? It is safe to say that if anyone ever does come to such a conclusion, it is the result of a kind of philosophy which he has imbibed and he would probably admit if questioned, No, I do not see it there and it is hard to believe that it is. But then he would close his philosophical sentence and add But it must be there nevertheless. The fallacy appears to lie in the conclusion that it must be there now because it seems to be there later. In days gone by, such a conclusion was more justifiable because we had little appreciation of how much influence the environment has upon the growing child.

In the present day, as the result of numerous and extensive studies such a hypothesis is practically untenable. A fair start, then toward the answer to our problems is to regard this six or seven pounds of baby as an organism characterized chiefly by the ability to absorb oxygen from the air and to combine it with substances that we call food and develop a certain amount of energy which is promptly expended in various random movements. That is the first step. What comes next is a different matter. What actually does come next is of big interest because it is the beginning of that lifelong chapter of experiences which makes a difference, not only between the

baby and a vegetable, not only between the baby and the lower animals, but between this individual and other individuals of the same species, and even his own brother—and that a twin brother

The random movements that we have referred to rather quickly bring him into contact with what we call the outer world. These contacts may bring him pleasure, they may bring him pain. Since he possesses a nervous system and consciousness, it is almost certain that these contacts bring him both pleasure and pain.

This is a fortunate circumstance, for since he knows nothing about energy or the world that he is living in, or about himself, or his relations to the world, this consciousness of pain and pleasure is his sole teacher for some time to come. During this period his movements become divided into two groups: those that give him pleasure and those that cause him pain. The former he tries to repeat, the latter he tries to avoid. After a while his adults can tell him a few things—only a few. One of our great mistakes in our effort to help him is that we are apt to think we can tell him everything. For a considerable time he understands very little, and it is probably true that he never learns as fast as we think he does or as we think he ought to. How often we have heard children talking out of school in some such vein as this: "Teacher explained that to us very carefully, and I suppose she thinks I understand it, but I don't." Perhaps some of my readers will join me in a confession that it is not an extremely rare occurrence for me to listen to someone's explanation of something in which I was interested, but long before the explanation was finished, I had completely lost track, and at the end I pretended to understand rather than to compel my informant to go over his explanation a second time. The education of

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children has suffered greatly because of this failure of adults to estimate correctly how fast the child is learning.

A few years ago, on a visit to the Odenwald School in Germany, I was talking to one of the boys, a student there, and asked him if it was true as I had heard, that in that school a boy could study anything he wanted to at any time. He replied that it was true. To make sure that he had understood my question, I said, "Suppose a boy who had never studied plane geometry or algebra desired to study solid geometry, would he be allowed to do it?"

Again he replied, "Yes."

"But," I said, "that would certainly be a great loss of time and effort."

To which he gave this answer, "Yes, it would be a loss of time, but you know there are some boys that cannot learn any other way than by experience." Certainly a profound observation.

We can tell children *about* things, but they can only *learn* by experience. Early systems of education were founded fully on the fallacy that children needed only to be told. It was not thought necessary even to illustrate and when some object or method or practice was described, if the child did not understand it, we thought him stupid. Education was to be obtained from books. It was Louis Agassiz who said, "Study nature, not books." And then we began to establish laboratories. But before that somebody else had said, "The child that does not learn more out of school than he learns in school does not learn. 'Learn to do by doing.' We have not yet learned to make anything in school." That is, what he reads about or hears told about in school has to be explained by what he sees in actual life and what he experiences.

There was a time when the great slogan of educators was, full use of that idea. We seem to be afraid of it. When we

begin to learn by doing, we make mistakes. Mistakes are more or less unpleasant. Consequently, we do everything we can to keep the child from making mistakes. We thus deprive the child of the lessons that his mistakes would teach him. We admit that experience is the best teacher, and yet we deny him the experience. Nevertheless, his energy is ever present and is continually leading him to experiment, and on his own account he learns much. His mistakes may bring him pain and he avoids them in the future. His activities may bring him pleasure and that he attempts to repeat.

Soon another factor enters into the process of the training of our boy. This factor is emotion. There are the emotions of the child, there are the emotions of his parents. The former of these we shall leave for a later consideration. At present we are concerned with the parental emotions. We love our boy, and we think we must save him from pain. Within limits it is right to do so, but sometimes it is a mistake to do so. Nature is tough, and cares little for the individual. Nature's laws are easily violated and easily result in death. It is right to save the child from such extremes, but it is wrong to save him from the consequences of his mistakes. The natural order of events in human life involves more or less pain and suffering. The child who grows up without suffering pain is apt to become a coward, he has no appreciation of what pain is and consequently has no sympathy for people who are suffering pain. This leads to one of our many difficulties in the attempt to wisely train a child. What pains shall we allow him to suffer for the sake of the experience, and from what pains shall we guard him? That question should be ever before us. Too often parents think there is no problem there. They think they know exactly what is good for the child and what is not. They think we are older than the child and, therefore, know better than he does what is good for him. This is cer-

tainly true but by no means in all cases. There are also cases where although we do know better than the child, we cannot convince him of that fact and therefore, he must have the experience himself, even though it does cost him much in pain. Many times we feel that we know what is good and what is bad for the child and we proceed to make rules and regulations that shall compel the child to go in the direction that we say. When we begin to make rules for our children our troubles begin.

We cannot say that there should be no rules, although it would undoubtedly be a far more ideal situation if the child should find himself in an environment where wrong behavior was indicated not by laws and rules and regulations but by that subtle influence which often prevails in social groups and where we say of a certain thing it just isn't done. However, if we must have rules they should be as few as possible and founded on sound principles. Many children grow up under rules that do not conform to these conditions and the result is often disastrous. The parent that makes too many rules for his child is only laying up trouble for himself. A little survey of the reasons for many of the rules that we make will make this clear. We will list a few and then briefly discuss them.

- 1 Our comfort
- 2 Our tradition
- 3 Our notion of what is good for the child
- 4 Our idea of social needs
- 5 The child's happiness
- 6 The child's supposed comfort
- 7 The child's health
- 8 Our idea of the child's future development
- 9 What will the neighbors think

6. The child's comfort. Mother's are apt to be very much concerned about the child's comfort. They never let him go out if the weather is a little cold without putting on his overcoat and cap and gloves, etc. Because they themselves would be cold, or because they would catch cold and get sick if they went out that way, they think the same rule holds for a child. And the facts may be just the opposite.

7. When it comes to number seven, the child's health, a great deal of household trouble results from rules about the child's eating. This is healthy; that is unhealthy.

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ents An exceptionally pernicious one is the remark that children should be seen and not heard The idea is seldom carried out fully, fortunately, but it is often carried far beyond any justice or wisdom The child is not allowed to enter into the family conversation, especially if company is present Far more satisfactory is the practice to encourage the child to take his part, to listen to him when he wants to talk It is a part of his education and he should be encouraged rather than discouraged This does not mean that he should monopolize conversation any more than anybody else should monopolize Nor does he want to do that

3 We often make a great many rules because we think that this thing is good for the child or that thing is bad We make a rule that he must do this and he must do that This runs into the difficulty that we often have very little information that warrants us in declaring that this is good for the child or that is bad for it

4 Some people make rules because they think a certain kind of behavior is desirable or is objectionable in the eyes of other people There is much of that that is perfectly true, but even then it is usually far better to have no rule in regard to it but to explain to the child that certain behavior is desirable and certain other behavior is undesirable Rightly handled the child will cooperate at once provided he has not been allowed to get into bad habits Under those conditions it is the parents fault in not having started the matter early enough and before the child had formed a habit

5 We claim that certain of our rules are made because they will make the child himself happy He doesn't know it, he doesn't realize it but we know that it does The chief difficulty with this point is that while we think we are making the rule for that purpose we are really making it for some other purpose that is not justified

6. The child's comfort. Mothers are apt to be very much concerned about the child's comfort. They never let him go out if the weather is a little cold without putting on his overcoat and cap and gloves, etc. Because they themselves would be cold, or because they would catch cold and get sick if they went out that way, they think the same rule holds for a child. And the facts may be just the opposite.

7. When it comes to number seven, the child's health, a great deal of household trouble results from rules about the child's eating. This is healthy; that is unhealthy.

Chapter II

He Meets His World

HUGH WOOD WAS STUDYING BOOK KEEPING. HE NEEDED A QUIET room and accordingly spent an hour a day in the school office, alone.

The principal kept on hand a supply of stationery for the convenience of the students. For his own convenience he kept a supply of change in the drawer of the desk. He did not keep an accurate account of the money in the drawer, but one day after Hugh began to work there, he thought he missed a coin or two.

The next day he took care to count the money just before Hugh was to come in for his work. After the hour was over and Hugh had gone, he counted the money again. Sure enough some of it was gone. Hugh had taken it. I called his father and told him what had happened. His reply was "Now what do you think of that? Here I have slaved and worked to bring that boy up to be an honest man, and now he treats me this way.

That was fifty years ago. I am not at all proud of the way I handled the case. I am glad the father did not ask me what he should have done to keep his child from becoming a thief. In those days answers to such questions were apt to be vague and indefinite.

Looking back at it, after such a lapse of time, I can only regret that I sent for his father. I should have taken the boy (he was about 16) into my office and had a friendly talk with him. He would have told me how he came to do it, and I would have

discovered that I was partly to blame for subjecting him to too great a temptation. I do not believe he was a thief. He made a mistake, which would have given me an opportunity—which probably his father never had—to talk from a concrete case, when he was ready to listen. Morality in the abstract ("It is wicked to steal") is pretty thin stuff, and frequently does not sink in very deep.

Of course, I am looking from the vantage point of fifty years of progress. And we have come far in the past half century. It is called the age of applied science.

We have applied our knowledge of the science of physics to travelling "Twenty Thousand Leagues Under the Sea," to riding on the highways in our own vehicle at fifty or sixty miles an hour, or in a railroad train at a hundred miles, and in flying through the air at 300 miles an hour.

We have applied our knowledge of chemistry to the prevention and cure of disease and the reduction of human suffering. We have improved the conditions of living in countless ways and to a high degree, and we have lengthened the span of human life.

The science of psychology has lagged somewhat, but we have begun to apply to human conduct and child training, some of the things we have learned. There is still a vast amount to be done.

If we cannot always give a specific answer to the question: "How can I save my son from being a criminal?" it may be because it is too late; the process must begin early.

But if you begin early enough and follow directions, there is no need of failure.

In the past, errors were made and children were neglected because parents were not trained and found little information available for the care of their children either physically or mentally. The infant death rate was high, and little attention was

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paid to mental development until the child went to school and even then, it was meager enough

Fortunately the environment was simple and adjustments were fairly easy. Morals were rather rigidly inculcated and children grew up to be men and women like their parents, good people and able to carry on. Temptations to deviate from the established customs were few. Knowledge of what was going on even a few miles away was hard to get. As for travel it was rare and distances travelled were short. Children were born, grew up and died without meeting more than a few strangers. The child would not go far wrong because he could not go far.

To-day all is changed. The child is born into a world that is a big blooming buzzing confusion, so big that even the wisest do not understand more than an infinitesimal part of it. It is blooming with plants in your own backyard, whose names you and I can't pronounce and that came from places we never heard of. It is buzzing with machines the like of which our grandfathers never dreamed, and the uses of which, no one person knows more than a few. Confusion? Yes, confusion confounded to the Nth degree.

And what is the child going to do in such a world? With a good guide who has time, intelligence and devotion he will do wonders, he will work miracles, he will help bring order out of chaos and when he dies, after a long and useful life, he will have contributed much to the sum total of human knowledge.

But without a guide? He will be paralyzed by the bigness of it. He will pick and eat a plant out of the blooming garden and die of mushroom poisoning. Or he will play with one of the buzzing machines and become maimed for life. Or he will become so muddled by the confusion of it all that he will lose his mind, kill somebody in his excitement and spend the rest of his days in the penitentiary.

In these days, the child needs help. He must have a devoted, intelligent guide who has time to show him.

And where does one find such a guide? Well, the best guides known are the child's mother and the child's father. So I am talking to you. You think you do not have knowledge enough to guide a child in such a world as I have described? But you may make up in devotion what you lack in knowledge. Besides, I am putting into this book, hints and suggestions, points of view and experiences, that will, I hope, help you out—if you read between the lines a little.

No. I wouldn't think of recommending anyone else to you. I would not for the world deprive you, the parents, of the joy and happiness that is in store for you. Do you know that there is nothing in all the universe so interesting as the young of the human species? Think of all the dogs and kittens and horses, and all the other pets that you have even seen people enjoying. And then compare them with a little child! There is no comparison. Do you say babies are all right as long as they are babies, but babies grow up to be big awkward boys or silly wilful girls? No. They do not, if brought up right—as your children will be. No. There is only one trouble with children as they grow up—you grow so proud of them, that all your ideas of heaven seem commonplace by comparison. Not long ago, I wrote to the mother of a wonderful son, that if she were not careful, the gods would be jealous of her. She replied that the gods couldn't be jealous because they are not in the same class with her son. That is the way to feel.

Now, where shall we begin? First let me say that you may need to unlearn or forget almost as much as you will learn that is new. But that we will attend to when we come to it. Suffice it now to remind you that there are many traditions, many supposed facts, many, many theories and methods that later studies have shown to be false.

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Tradition is a hard master. We are probably all slaves to tradition either directly or indirectly. If one wishes to get free of tradition, a useful method is to ask one's self, "Why do I believe that?" In fact it is a useful habit, to ask questions. Ask ourselves, if there is no one else whom we wish to ask. It is a stimulus to thought. Such questions as, "Why do I do this", or "What would be the effect if I did that", will often arouse thoughts that are useful, even if they do not exactly suggest an answer.

Let us begin by asking ourselves, "What is crime? Why do we have it? Why is it so prevalent?"

These questions have been answered often and very few readers will think it necessary to turn to the dictionary to learn what we mean by "crime." Crime is the violation of law. "Where no law is, there is no transgression." If there were no laws there would be no crimes. Why then do we have laws?

There are two kinds of laws: the laws of nature and the laws of man. In their origin, use and application the two are very different. The laws of nature are, more exactly, short statements of facts indicative of the way the material world is made or functions. As such they are important and useful to know. For example, it is a law of nature that water boils at a temperature of 212 degrees, at sea level. Man has spent much time and effort learning these laws, and they all help us to understand the world we live in. These laws are universal and unchangeable, and they cannot be evaded.

The child learns them as he needs them, but they form a small part of his conscious life until he gets on toward manhood. Many of them have to do with the nature of childhood and education and are therefore of interest and importance to us who are guiding the child in his activities and education. But to the child himself they are relatively unimportant. Because they are inflexible, he quickly learns to obey them.

It is quite otherwise with the man made laws. They have to do with man's relations to other men. They are not universal or unchangeable, and they can be evaded, for the simple reason that man does not yet understand his relations to other men well enough to formulate laws that are universal.

Another reason is that man is too recently out of the jungle. That may sound ridiculous to some, but time is long and progress is slow. Man has had a long hard struggle to outgrow his jungle habits. In that long ago, man's greatest struggle was with the wild beasts. With them he had to fight. Then for long ages he had to fight other men who still behaved like wild beasts, and because they did not speak the same language, they could not come to any agreement.

Many to day believe—and they are probably right—that if we had a common language, we would not have wars. There would still be a great difficulty because we still carry the fear, the anger and the hate that were developed in the jungle, and the emotional mechanism is the slowest to be eradicated. Nevertheless men do control their emotions and can use language that is not irritating so that if we did have a common language, it is more than likely that we could reason together and settle our differences.

Be that as it may, the fact is that man made laws are confusing and difficult for children to understand and to obey. That is one reason that children make so many mistakes.

But man made laws are usually honest attempts to arrive at agreements that will eliminate confusion and simplify action. For example. On a crowded street half the people are going north and half are going south. With no rule of the road, great confusion would occur and much delay because the two groups would be running into each other continually. Then some one suggests that everybody keep to the right. Instantly the confusion is gone because all going north are in one group

and all going south are in the other group. In such a case the new rule is so obviously to everybody's advantage that nobody violates it, and so it seldom becomes a formal law. It has only to be known to be obeyed. If one travels in distant lands, he need only be observant to quickly discover which way the crowd moves. If he goes to England, he will discover that they go left where in U. S. we go right. "In England, who goes left goes right, who goes right goes wrong."

In other matters, laws may not be to everybody's advantage. Then, they are not so easily obeyed. It is an inconvenience and one must understand the law and appreciate the necessity of it, to voluntarily obey it. Here is where the child comes in. The young child does not understand anything about it—except that he is not allowed to do the thing he wants to do. As he grows older he understands a *little*.

This is where he needs help—not punishment. There are many more of this kind of law than of the first kind. And when we add to those that are properly called laws, all the "rules" and all the "regulations" and all the "customs" and the "conventions" that he must learn, you and I know that from the time when he first hears mama say 'No, No' until he is well along into manhood, there will be little let up of the 'No, you can't do that.'

Is there anything we can do about it? Yes, there is a great deal that we can do, as I hope to point out in the following pages. It is truly 'Up to us,' whether the child is driven to desperation and to crime by the succession of cold, unexplained *don'ts* or whether he finds the *don'ts* painstakingly and sympathetically *explained*, and liberally interspersed with invitations to *do* pleasant things, and also plenty of substitutions of "*do s*" for '*don'ts*'—for we shall show later that a vast number of *don'ts* can be better and more effectively expressed as '*Do this*' in preference to the hackneyed '*Don't do that*'.

Besides learning the laws, the rules of the game, the child has a big job learning what he can about the world he lives in, and the people he lives with. The faster he learns it the better, for every bit he learns becomes a springboard for the next jump.

The first year is the hardest, for he has no language and no locomotion. We could help the language somewhat, if we observed a few simple rules, such as never talk 'baby talk', always call the same object by the same name, always speak distinctly, and few words at a time. Remember, the objectives at this early period are two. First, to have the child acquire the idea that sounds are significant, and second, that objects have names. This is best accomplished, not by a wide range of sounds and objects, but by a great many repetitions of a few. All this will not hasten his talking to any *great* extent, but it will lay a better foundation than is usual. And when he does begin to talk, he will gain faster than most babies do.

We cannot help the locomotion. That must wait until his muscles and tendons are developed enough to support his body. But we can to a considerable degree, supply what locomotion would give him. We can move him about, and we can move things within his reach—or out of it.

These are only suggestions in support of the claim that the child's education can and should begin early, and that 'We' can do much for him, even at this early period.

Man has a far longer childhood than any other animal. This is his time of training and learning. Twelve long years to sexual maturity, then a further period half as long, during which he is learning to see the world from the standpoint of a possible parent. Then three years more before he is legally a citizen.

Twenty one years for learning the rules of the game, so as to be on an equality with the rest of the world! What would he be without help! What could he become with adequate help!

Twenty one years! And by far the most important are the

Our Children in the Atomic Age

first six Everyone realizes that in all of life's contests, much depends upon a good start, yet some parents let a child 'get off to a bad start' by not removing obstacles that lie in the way, and which no child should be expected to conquer without help. When Shirley Temple was asked to appear in the movies, and her mother became convinced that Shirley could render a service that way, her mother did not leave anything to chance. She said at once, "Now I must devote all my time to seeing that she takes no harm from this unusual experience."

If the doctor is right who said that by the time a child is five years old he 'should be an independent human being with the habits and attitudes quite firmly established that he will carry through life?' our theories and practices of child rearing must be radically changed in many homes.

That her statement is correct, no one has questioned. We have all seen many children who came up to that standard. All normal children might if they were wisely handled.

Moreover, it is important to realize that the statement is just as true of the children who have acquired bad habits and wrong attitudes, these too they will carry through life. We now know that the child whom the teacher finds no amount of kind treatment will reform is a child that has been injured before he ever gets to school. In other words he is a child in whom, before he is six years old have been established bad habits and wrong attitudes that he will carry through life.

But do not such children ever reform? Yes but rarely. We have some interesting facts on that question. A careful study has been made of 500 children who had been in juvenile court and after careful study by one of the best children's clinics, had been placed in private homes by one of the best home finding associations. In due time they were paroled or set free. After the lapse of five years their post parole history was studied. What was the result? We would like to confirm your guess that

almost all of them were law abiding citizens in good standing in their communities. But the facts are otherwise! Almost nine tenths of them—85 per cent, to be exact—are still delinquent—or were at the time of the study.

They had been given the best treatment that society knows how to administer to delinquents. If the best method we can devise is only one seventh efficient, are we not compelled to accept the view that before they ever reached juvenile court they had acquired bad habits and wrong attitudes that 'they will carry through life?'

If delinquency and crime cannot be cured, can they be prevented?

Delinquency and crime can be prevented whenever we are ready to pay the price, and that does not mean that the price is high. Far from it. The cost in money would be far less than the tax bill we pay annually for the arrest, trial and punishment of offenders. It has been stated on good authority that Chicago could afford to pay each crook \$20 000 a year if he would leave the city and stay away.

Perhaps it should not surprise us to discover that we have not understood the child. He has been a good deal of a play thing for us. We have not thought that there was much for us to do until school age was reached except to clothe and feed him—and punish him when he needed it.

When he begins school there is a change, not so much for us at home, but for him it is a radical change. 'His education has begun. That is *our* mistake. Education is that process by which we prepare the younger generation to take the place of the older generation to perpetuate and advance good living and high civilization.

We now know that the child is being prepared during the first six years as truly as at any time in his life. In fact these are his most significant years.

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A recent writer tells us that when he was five years old he announced that he was going to be a medical missionary. To day he is a medical missionary. Not all of us can remember what we thought or did before we were six, but those who can, frequently account for some phase of their later life by referring to some occurrence of that early period. It is unfortunate that educators have been so impressed with "school" that they forget the importance of the earlier years.

Perhaps it is not surprising that having forgotten, we should attribute later traits to heredity, or even come to believe that the child was naturally 'bad'. No one has ever accused the infant of being 'bad'. It is usually a year or more after he talks and walks that some children are spoken of as 'bad', and even then it is usually nothing serious.

One of the earliest traits to appear is the desire to please. This is one of the first manifestations of love. We have already pointed out that love is the key to the successful treatment of the child. Love is the spiritual vitamin that permeates his life. Without it neither the child nor the adult can ever attain to that perfection of which he is capable, and which the world needs.

Note that his is a natural trait, not artificial. Everybody loves someone and wants to be or thinks he is loved by some one. This is shown by the numerous attempts to supply the lack, by those who, for one reason or another, have failed to find a human object. Cats, dogs, horses—in fact any animal that can be domesticated, and even frogs, fish and insects are doing duty as love objects. Where animate objects are not found, one may see the inanimate accepted as a substitute, particularly something that the lover himself has created. It is as though we are born to create as well as to love. And how we do love the things we have created. Calling upon an old friend in a home marked by up to date furniture in good taste, I noticed a

rather antiquated Morris chair. I greeted it as an old friend. "Yes", said my host, "George made that when he was young, and he thinks so much of it that we have kept it." George was a bachelor brother who had always lived with the family. He was a peculiar chap, and I wondered at the time, if this was the only thing he ever loved.

It all fits together and helps to understand that Dr. Jelliffe was profoundly right when he said, "What every child needs and must have is love of the right kind."

We must have better children; if not better than our best, at least we must have more of them. We must have more children that are happy; children with better habits; children with ideas, ideals and useful experiences.

We have so far tried to set before the reader something of the general situation as students of childhood view it. We have presented in random order some of the newly discovered facts of child nature and of the world as the child meets it. We must now take up more specific problems and answer some of the questions that have already arisen in the readers mind.

The bad habits and wrong attitudes became established before the age of five years. How long before? Many people attempt to escape the responsibility by answering. "A hundred years before the child was born." That is a poetic way of saying that he inherited them.

There is much confusion on the question of what is inherited, and much disagreement. In the next chapter we must try to bring order out of this chaos. Much depends upon getting a clear understanding.

Chapter III.

What He Brought With Him

THERE IS STILL MUCH DISCUSSION OF THE QUESTION WHAT IS inherited and what is acquired, and many honest opinions on both sides. In earlier days the tendency was to assign to heredity many traits and abilities which later researches have clearly shown are not born with the child, but instead are acquired, learned, or as it is also phrased, the result of environment. Much of the difficulty comes from language.

It is perfectly true that some children inherit their badness. But if you say that to a biologist, he will probably smile pityingly upon you or else turn away in disgust. The fact is that the words *heredity* and *inherit*, like a large proportion of words in our language, are used in more than one sense. We speak, for example, of inheriting property. That is a legal matter and controlled by man-made laws. That does not concern us in this book.

The second usage is known as *biological inheritance*. It is governed by natural laws, and these laws of heredity are fairly well understood. These are the laws that the breeders of horses, dogs and other domestic animals, follow to get the qualities they desire. We cannot use them with humans because we cannot control the matings. But we can often see them at work and can sometimes predict the result. We know, for example, that if two blue-eyed people marry, some of their children will have blue eyes. This is because the germ cells of the parents, the spermatozoa and the ova carry 'determiners' (now called genes) for blue eyes—and similarly for whatever trait is being

considered. These genes are sub microscopic bodies like little seeds. It may help the non biological reader to think of a man as something like a garden made up of thousands of different plants. Every plant grew from a seed and every plant ripens seed. And there can be no plant if there are no seeds. We know very little about the plant that grows from the human 'seed'—the gene. That is, we do not know into how many parts the body is divided, so far as the genes are concerned. Does one gene produce an entire bone, for example, or does it take many genes to produce the whole bone? These questions do not particularly concern us here. Our chief interest is to make it clear that genes are material and produce material structures. Genes are chemicals.

It is thus evident that there can be no *biological* inheritance of an attitude, a mental state or a disposition. This is important for us, because in the past it was very generally believed that humans inherited good dispositions or bad, strong wills or weak, quick tempers or mild, and so on through quite a long list of mental or temperamental peculiarities. We now know that while it is allowable—such is the flexibility of our language—to speak of some of these as 'inherited' it is *not biological* inheritance. The distinction is of great importance. Biological inheritance means that the trait is present and cannot be eliminated. Whether one likes it or not, one must have red hair if genes for red hair were in the germ cells.

Similarly, if *there were* genes for criminality it would be useless to try to eradicate the tendency to crime. Unfortunately, much of our action—or lack of action—in such matters has been determined by our belief in the hereditary character of these traits.

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It used to be said that certain children inherited their good looks from their mother and their bad disposition from their

father. That might have been strictly true. But the good looks was biological inheritance (since good looks come from the proportions and relations of the muscles and bones of the face) but the bad disposition was inherited by *imitation*—if the father had a bad disposition. Many of these non physical peculiarities are inherited by imitation. And since they run in families—because imitation runs in families—it was not unnatural that a generation not trained in biology should accept them as biologically inherited.

There is however another kind of inheritance that must be recognized because of its frequency and its importance. There are many non physical traits that are directly dependent upon physical structures that are biologically inherited. The commonest illustration is intelligence. Since it is not of itself a physical structure it cannot be directly inherited. But it is directly dependent upon the brain which is inherited. This has confused a great many people. People who have mastered some biology vigorously resist the idea that we can inherit high intelligence or low intelligence. But we can inherit a good brain or a poor brain as easily as we can inherit a good heart or a weak heart, long bones that give us tall stature or short bones that give us short stature.

Another fairly familiar case is one's gait in walking. A gait cannot be inherited but a man may be born with one leg shorter than the other or with a peculiar hip joint either of which his son could inherit. He would then walk just like his father not because he inherited his father's gait *per se* but because he inherited his father's bone structure which compelled him to walk like his father. This might run in the family for generations.

One more illustration. The great singer Caruso is reported by his physician to have had the most perfect throat for singing.

that had ever been seen. He could have transmitted that throat to a son. Then if the son had been trained, he could have sung like his father. And it would have been said that he inherited his father's voice. He would not have inherited his father's voice, but his father's mechanism for producing the voice.

The principle is of wide application. There are many cases, where a supposed mental peculiarity or habit is found to be the direct consequence of an insignificant—in itself—physical condition.

A certain family were noted for their acute hearing. It seemed to be hereditary, but one day a careful observer noticed that they all had ears that stood out from the head, thus collecting more sound vibrations. It was the ear condition that was inherited, not the acuteness. The ear—meaning the entire hearing apparatus—is a very complicated organ, and there are many possibilities of variation that would affect the hearing for better or for worse.

There are also many other complicated structures that may vary in minute details, giving rise to peculiarities of behavior, or ways of thinking or of what we call temperament. These have never been studied sufficiently and we know little about them. If these be variations of structure in the germ cells, they may be inherited; otherwise not.

The eye is another organ of great variability. Formerly, no attention was paid to sight defects except when they were severe. Now we find many children who are "partially sighted."

Years ago, a young French reporter put on his grandmother's glasses, "just for fun." He was surprised to find that he could see birds flying. He had never seen them before and did not know that anybody could see them. He thought those who talked of seeing them were "romancing." He was then fitted to glasses and found that he was living in a new world. This

was one of the cases that led to the more careful study of children's eyes

There is an old adage "*Poeta nascitur, non fit*" (Poets are born not made) That is poetic ability is inherited But curiously enough there is little or no evidence of it Where is there a great poet who is the son of a great poet? The Brownings, Robert and wife Elizabeth Barrett, were *both* great poets, but their son was not poetic

On the other hand, since we have begun to encourage school children to write rhymes, we find a large percentage of them can write quite creditable poetry The same thing can be said of Art—drawing and painting Artists were thought to be born and not made But Prof Cizek, a teacher in the Vienna schools has developed wonderfully artistic productions in the children of his school And now, the Directors of Art Departments in our colleges are finding that they can teach art and make artists But there is no evidence that art ability is inherited, any more than a certain amount of it seems to be the inheritance of most humans This seems to be further borne out by the fact that some of our earliest information about our human ancestors is in the form of remarkable drawings and paintings of animals on the walls of the caves in which they lived twenty five thousand years ago

If we have made ourselves clear so far in this chapter, the reader has seen that heredity plays an important role though somewhat different than is commonly understood We have seen that we must always know what *kind* of inheritance is meant when we are asked Is it inherited? Of the several kinds one only is particularly significant for us The others are interesting as telling us how the child came by the trait in question Biological inheritance is fixed and permanent It cannot usually be changed or corrected All other kinds of

'inherited traits' can be corrected or prevented, except of course, those that are the direct result of inherited peculiarities of structure

It should be noted that of the biological inheritances, few if any are objectionable, and therefore in the list of those that we would want to change. Consequently we are left with the pleasant conclusion that we can correct, modify or prevent all objectionable traits of character—if we *begin early*.

Some readers may think that is wishful thinking and too good to be true. Let me reassure you by two quotations.

A nationally known psychologist and student of childhood has said: Give me a dozen healthy infants, well formed, and my own specified world to bring them up in, and I'll guarantee to take any one at random and train him to become any type of specialist I might select—doctor, lawyer, artist, merchant, chief, and, yes, even beggar man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors.

You do not believe that! Perhaps I don't either, but let us look at it a little. Sometimes such startling statements have a truth in them though it may not be quite as stated. If true it does away once and for all with the idea that the child inherits any tendencies or temperaments that careful training cannot overcome. It is true that science has shown that many things we formerly thought inherited are in reality the result of other influences. It is also true that many of the older traditions and practices have been discarded by many parents with marked improvement in the character of the children.

One phrase in the statement—the *Joker in the Bill* as they say in Congress—somewhat softens the harshness of the conclusion. The author of the statement says: Give me a dozen *healthy* infants, well formed, and my own specified world to bring them up in, -

Infants healthy and well-formed are easily found, but such a world as he would specify, does not exist and could not be produced.

However that leaves us with the encouraging suggestion that the nearer we can come to furnishing an ideal home and environment for our children, the nearer we will come to realizing our ideal for them. That is indeed "Glorious News" that should make us all "Sit up and take notice." We are already living under the newer customs. A considerable proportion of the younger men and women in business, in the professions and among the "social lights" were brought up in total violation of the old out-moded traditions. For example, "Spare the rod and spoil the child" has been thrown overboard. For some years, I have been asking the question: "Were you, as a child ever whipped or flogged?" The answer was "No" at least as often as "Yes."

Of course the usual answer to such a statement, is that it only shows that there are different kinds of inheritances. It is true that this argument alone is not enough to establish the truth; but there are many—too many for inserting here—other facts that corroborate this conclusion.

The second quotation is from an "Applied Psychologist" of national reputation.

"When a Michaelangelo stands before a block of marble, he may sculpture a 'Moses' or a group of 'slaves,' but in either case his product is insignificant compared to the human personality which can be produced by intelligent parents and teachers out of eight pounds of animate human clay. If the child possesses normal intellectual endowment and sensory acuity, he can be molded into an outstanding surgeon, lawyer, artist, musician, poet, philosopher, orator or writer. His parents by the proper control of the stimuli playing upon him, can direct him into any one of these professions. The difficult task which

they confront, however, is twofold, consisting of an understanding of what are the kinds of stimuli to employ to sculpture the child's personality, and how to use those stimuli after they are known "

There is no uncertainty in that language, and those men are among the foremost students of childhood They present the modern view.

The reader may feel that these views are too radical and cannot be correct Let me remind you that we are all more or less under the domination of the age old tradition that the child's education begins at about six years of age The fact is that it begins with the child's first breath The children that we are in the habit of thinking of, when such questions are raised, are children who have already been injured " They cannot be made into what you would like because they have already been made into something else These men whom we quoted, are speaking of children who are at the beginning of life "Infants" and 'eight pounds of human clay ' They have not met any environment that has affected them unfavorably What can be done with such a child, cannot be judged by *our* experience, because *our* experience—so far as it is available—is always with older children, children who are already "injured "

We can, perhaps, approach an understanding if we can recall a case of some child who has had an experience that is known to have affected his whole life Fright is a common case Children are sometimes so severely frightened that they never get entirely over a fear of the object that caused the fear, even though their adult experience teaches them that there is nothing to fear. These are *severe* experiences, but "unimportant" events have their effect, and we can seldom guess what may have influenced the child in such a way as to account for his behavior

These men are not saying that they can mold *any* child into a poet, orator or what you will, but only an infant and then

only if they can control the environment. So far as the practical application goes no one can control the environment completely. But obviously, if we make an attempt to control it, we will have better success with the child, than if we make no attempt. That however, is not the point. Their statements are intended to show that the child has no biological inheritance that would nullify their statements. That there is no gainsaying.

Chapter IV.

Not Spoiled But Injured

ONE STUDENT OF CHILDHOOD HAS SAID "THERE ARE NO BAD boys. Boys do bad things sometimes; but that is because either they do not know any better, or they can't help it. In the first case they need a teacher; in the other they need a physician."

I had quoted that to a group of teachers, whereat they came back at me with personal experiences to prove that there are bad boys. Boys that no amount of kind treatment can reform. They even asserted their belief that they were born bad. They were the "criminal type." I was casting about in my mind, for an adequate answer because, of course such an idea as inherited criminality has long since passed out. Then I had one of those happy thoughts that often save the day. I said: "No they were not born that way; they have been *injured* before you got them." I am not using the term injured as we usually apply it to children. By an "injured child" we usually mean physically injured. I mean any child that has been unwisely treated and as a result is more or less damaged in habits, morals and manners. Since, where knowledge is lacking, mistakes are inevitable. All of us have been more or less marred in the process of our up bringing. Fortunately the damage is not noticeable in most of us because there is no way of knowing what we might have been under better conditions.

In all cases of troublesome children, except when due to illness, we are safe in concluding that they have been more or less "injured"; and their behavior is due to the mistakes that have been made, and not to any inborn wickedness. Children

are sometimes born with physical abnormalities, but these have no injurious affect upon their morals. In that respect, all children start even. They are neither immoral nor super moral. They are, at first, without moral quality. If we had the knowledge and made no mistakes, we could mold them in accordance with our ideals.

The full appreciation of these facts should help us to be more considerate of children and their mistakes, than some parents seem to be.

Accordingly we will continue to use the term 'injured children' as a useful concept and convenient term for those children who cannot seem to adapt to our ways of thinking or living.

One of our leading psychiatrists has recently declared that six million Americans are still living in a state of mental ill health which is not yielding to any known method of treatment. This number does not include the group that we are considering, though many of our injured children are doubtless suffering from some of these ills. We have cited the fact only to show something of the depth of our ignorance of what may result from parental mistakes and the consequent urgent need of greater care and attention.

Usually the injured child is a victim of not one but many mistakes. Parents often credit all to "bad companions." But it is broader than that. Perhaps no one experience would have been serious, but the group of circumstances or perhaps the order in which they came put him into the condition in which one finds him. We call him injured because none of the helps that we expect children to respond to, have any affect upon him.

Here is an illustration of a single supposedly harmless experience that might have started an abnormal condition—not necessarily an injured child, for he was never that, but an unusual one to whom if other unfortunate influences *had* been added, trouble might have ensued.

Years ago, when amateur photography was still a novelty, some friends wished a photograph of their week old infant. It was to be done by flashlight which in those days, produced a blinding flash, some noise and a lot of smoke. The parents were warned that it might frighten the child and make him cry. They thought it would not be serious. It was done and the picture was good, but the child *cried all night long*. It was 'too bad,' but no further thought was given the matter. That it had a strong affect upon the child's nervous system was evident. But that it had a permanent affect nobody believed. But to day, when we know more about the nervous system, we are compelled to think that it might have had. Whether it was an injurious affect, I presume no one would hazard a guess, even now. The child died in his teens.

We know that every stimulus that reaches our sense organs makes its impression upon the nervous system. What is the effect of too much, or of too little, we know not. It may be harmless. It may be injurious. It may connect with other impressions so as to start a nerve or mental habit. That habit may be fortunate or unfortunate. That process is going on from birth to death. Apparently a normal nervous system can stand a good deal of battering without being seriously damaged. But how much or what kind does leave us handicapped, is beyond our knowledge.

In view of all this, for how much of his waywardness is the injured child responsible? Who can tell? But with the facts before us is it not the part of wisdom to assume that he is not responsible for any of it? And if he is not responsible the whole situation is changed. There is no question of punishment. It is a matter of restorative treatment. What can we do to restore him to normal behavior?

If a man is seriously injured, our first thought is not who is to blame. Our only thought is what can we do to restore him

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Is it not an analogous case? The bad boy is a boy who has been injured. We thought he had inherited his wickedness. We know now that we were wrong. He has been injured by mistaken treatment. We must learn how to restore him. Evidently we do not know how, since our best efforts succeed in only about ten per cent of the cases. And since restoration is so difficult, it will be wise to exert greater effort at prevention.

In medical work, if one method does not produce good results the wise physician changes his treatment. A better understanding of child nature, more thought and more regard for the child will work miracles in child conduct. There is a story of a young married couple who were seriously interested in making their marriage a success. As the young man was starting for his office he said to his wife, Mary, sometimes I have a hard day at the office and may come home a bit irritable. You must be careful of me. That you may know when I am that way, I will pull my hat down over my eyes. Mary said, John that is a fine idea. I too sometimes get run ragged when things in the house do not go quite right. You must then be a little considerate of me. That you may know, I will turn up the corner of my apron. It worked perfectly. Every time she saw him coming with his hat pulled down she pinned up the corner of her apron. Then each was careful of the other and they had no quarrels.

Children too get tired and fractious. They can not warn us as John and Mary did each other, but parents can always recognize the condition if they are on guard.

We have called attention to the fact that it was a serious mistake to conclude that a child's education did not begin until he went to school. The injured child is a victim of that error. Perfect treatment could be developed.

a moment of an infant as, let us say, a highly complicated machine, with innumerable delicate parts. Such a machine must be handled with infinite care. But even machines get out of order or get injured by people who do not know how to handle them. Besides there are accidents that nobody can prevent. Yet a living organism is vastly more delicate than the most complicated machine. It requires large volumes to describe the delicate 'machinery' of the human infant. From birth it is continually being affected by its environment, influenced, hit, buffeted by all kinds of external objects and conditions. Moreover, every one of these stimuli—as the psychologist calls them—produces some affect. Some of these affects are good they are *Gains*, but some are bad effects they are *Losses*.

Every good affect helps to the ideal. Every bad affect tends to spoil the ideal. To have an ideal man or woman, all the affects must be good and none bad. Now we see why nobody is perfect. Fortunately some of the bad affects are not serious. They do not spoil the man. Some losses are neutralized by the gains. The man is not injured, he is not quite as good as he might have been.

It is like a banker. He would like to have all transactions produce gains, but he has some losses. The kind of adult the child will become depends upon the proportion of gains to losses. Experience teaches us, if we had not already reasoned it out, that if the infant is left largely to himself until he is six years of age, he is likely to have more losses than gains. He will have been somewhat injured.

We cannot prevent all the losses but we can largely reduce them. We can probably prevent the serious ones.

The injured child is one that has formed more bad habits than good ones. He has been hard hit by bad influences.

If I had the skill, I would paint a word picture of the situation. To use a common expression. Too many people take

children for granted. They come: they are a "nine days wonder": then they are left to grow up.

Compare this with the hunter who gets a new gun. He "raves" over it at first, but he never forgets it. He puts it carefully away to wait for the hunting season, but he looks at it often to be sure that nothing happens to it. If he uses it, he comes home tired from his hunting, but he will hardly eat his supper until he cleans that gun. Why is he so careful? Because if one speck of rust eats into that gun barrel, it will never again shoot as it ought. He tells you that that little depression eaten out by the rust, will deflect the shot so that it will not go straight: the gun is spoiled.

The fisherman is just as particular of his rod and fishing tackle. He is never too busy to spend hours taking care of them. And so with all the hobbies that men have. The man who hunts with dogs is never too busy to train his dogs. Their food is a great care. The polo player spends many hours training his pony to play polo.

It matters not that you and I, who have no hobbies, think that all this excessive care is nonsense. The *fact* is that men do find time and pleasure catering to their hobbies.

The neglected child, if he knew enough, might say: "Oh, that daddy—or mummy—would make a hobby of me!" And why not? All the guns, fishing tackle, dogs and horses are not as important as the child—nor as interesting. *There is nothing in all the universe as interesting as the young of the human species.*

Being the most interesting, he needs the most care. One needs only to stop long enough to think, to realize the delicacy of the child and the danger he is in if he does not have the benefit of attentive parents. I am not speaking, now, of the physical body, though that is included. There is a mind—as we usually say. That is, the air pressure that strikes the ear,

the light waves that reach the eye arouse consciousness with its thoughts, ideas, emotions; start habits and actions. That is the life.

Keep in mind that these mental effects are both good and bad. For ourselves, we adults try to encourage the useful and avoid the injurious situations. The child cannot do that because he does not know which are injurious. He only knows, or thinks he knows, depending upon his age, that some things are pleasant and some are not. He automatically seeks the pleasant and avoids the unpleasant. But the pleasant is not always the useful. Quite the contrary: some pleasant things are deadly. The sweet tasting arsenic is our synonym for a deadly poison. On the other hand some of the most useful objects and activities are, at first, more or less unpleasant.

With these facts in mind, will any parent leave his child to find his own way up to maturity? Certainly not. We were about to compare it to leaving a child alone in a drug store with all the drugs within reach. But that is no comparison. That is only physical danger. Sad as might be the result, there are far sadder conditions than the physical. There are ways of thinking that are undesirable because they do not lead to the discovery of truth nor to true behavior. There are moral concepts that lead only to unhappiness and decadence.

This is a dim picture of what the child faces when he opens his eyes upon the world. The crime record today shows how many have succumbed because they received no adequate guidance.

Again we must point out that there are two ways to help the child avoid the dangers and pile up the gains with few losses. One is by *force* and the other by *friendship*. It is admitted by parents generally that it is no small task to rear a child. The parent needs all the help he can have. Further; he needs help that only the child can give. For wise and sure

guidance, one should know what the child is doing and thinking at all times. It is obvious that the child alone can furnish that information.

Will the parent employ a method that drives the child to conceal his thoughts and actions or will he prefer one that makes the child his helper, thus furnishing a team of three, both parents and the child, all working together for the solution of the problems that arise? That is the eternal problem between force and friendship, rivalry or cooperation. Cooperation has always won and always will. Yet so great is the urge for power, with some men, that many a father attempts to force his child to be obedient, to always choose the right. It is a fundamental mistake.

Enlist the child on your side instead of driving him over to the enemy. Remember every time you scold, whip, use sarcasm, slight him, treat him unjustly, fail to listen to his side of the story, refuse him a pleasure without giving a good reason, you are driving him away from you and forcing him to make secret plans which you will never know about, until it is too late—if ever.

Remember also that every time you ignore him, fail to be courteous to him, omit to praise him for a good deed, or work well done, fail to listen to matters of interest to him, fail to apologize for any mistake that you have made that concerns him, you are failing to cement a friendship that means every thing for your supreme happiness and for the success of your child.

Do not injure your child nor allow anyone else to injure him. You will make mistakes, of course, as we all do. There is just one thing to do with mistakes: admit them, apologize to the person involved, and make what amends are possible. Does someone say: Apologize to a child? How ridiculous. No, it is not ridiculous. It is only doing as you would be done

by. I have never heard that the Golden Rule made any exception for children. I love to apologize to a child. It seems to do so much good. They appreciate it. Anyone who has had the privilege of hearing a parent apologize to his child, knows the deep feeling that it arouses in the child and shows in his simple, "That's all right, Dad."

What can be done for the injured child? As stated earlier, we are using the term not in a scientific way, but as a convenient way of designating those children who have been, let us say, more than usually unfortunate. Its range extends from those children who have deviated so far from acceptable conduct that they need reforming and who can be reformed by proper treatment, to those for whom no good treatment produces the desired results. If we were forming a scientific classification we might call those hopeless ones "ruined". There are such, as experience has proved. The difficulty is that we know of no way to predict who will reform and who will not. That being the case, we are rightly inclined to continue our efforts as long as there is hope.

The answer to the question, "What can be done?" is uncertain and unsatisfactory. Sometimes much can be done; sometimes nothing—that we adults seem to have wit enough to discover.

The most difficult cases are those children who have been neglected until they have lost confidence in practically everybody.

The first step is to win their confidence. Until that is achieved, all other efforts are useless. Punishments and sets of rules are worse than useless. They have had too much punishment already. They need love. Rules are to them, little more than suggestions of ways to get even with somebody by breaking the rules. They need friends and love, but it must be administered in small doses. They are shy of love, also. Too

often it has been associated with punishment or a scolding. Isn't it strange that anyone will whip a child and then tell him she loves him? Doesn't everyone know that things that happen together become associated? It is almost the first law of mind. Words get their meaning, frequently, from what they are associated with. In our clinic, we had to stop telling the children that we were taking them in to "the Doctor". They began to cry. A doctor was a man who hurt them—pulling a tooth or lancing an abscess. Whip a child and tell him you love him is teaching him that love means a whipping.

Love must be shown by deeds, not by words only. At best the injured child will be suspicious for a long time. He wants to know what is back of it. He suspects a trap of some sort. But kindness will win in time, if you make no exceptions. But fail him once, and life is too short for you ever to win after that.

Once the child's confidence is won, the rest is relatively easy, though calling for patience and persistence. And do not forget that the confidence must not be one sided. You must have confidence in him as well as he in you. And that is a point that must not be passed over too lightly. Every child wants to be trusted. It goes with the desire to be grown up and the desire to achieve. And for these children who have been badly spoiled, there come many moments when the fact that someone trusts them is crucial. They will tell you afterwards that at certain times they would have given up the struggle, if they had not known that at least one person trusted them, believed in them.

Passing now, to the main problem of how best to "put across" the important lessons we would have the child accept, we may mention first what has been called 'indirect suggestion'.

Children, like the rest of us, get tired of too much preach

ing. They not only get suspicious, but repetition becomes irksome, and they cease to pay attention. For that reason, it is always a good plan to make use of an indirect method. You and I know that if someone pays us a compliment, we are apt to discount it more or less. But if someone says: "Mr. Brown told me that he thought you were the best man in the county"—or any similar compliment—it is accepted as pure gold.

A friend tells me this: Once, in his childhood, some question had come up, and he overheard his father and mother discussing it. His father said, "Is thee sure John is telling thee the truth?" His mother replied, "Yes, John always tells me the truth." John tells me that he was not quite sure that mother was right, but he then and there resolved that from then on, it would always be the truth. And he added that that overheard remark did more to make him a truth-teller, than all the admonitions they had given him. Another friend tells me that whenever someone begins to disparage a fellow employee, he interrupts to say, "That is strange, he told me that he thought highly of you." It often heals a wound that might have been serious.

A clever mother was having trouble to get her boy to eat the proper food. Finally she remarked casually: "I understand that (mentioning a famous football player) eats it every morning for his breakfast." After that the boy ate it regularly.

There are many "bad habits" that one wishes to guard the child against. The best technique in such cases is to use what is called the positive rather than the negative method. That is, do not say, "Don't do that" but instead say, "Do this." Prof. James uses this illustration: If you want the boy to avoid the drinking habit do not talk about the drunkard's stomach—and the like—but put the stress upon the advantages of health and good habits. This also has a firm basis in psychology. It

is a fact that the *negative* in a statement often makes little or no impression on the mind

Another illustration will make that clear. A mother was leaving her little boy at home, while she went to make a call. As a last parting direction to the child, she said, "Now don't climb up to the mantel while I am gone." When she returned, that was the one thing he had done. She had unwittingly suggested the idea of climbing up to the mantel. The "Don't" didn't make any impression. Had she not spoken, he probably would never have thought of it.

Prof. James reminds us that the philosopher Spinoza said that anything that one can avoid under the notion that it is bad he may also avoid under the notion that something else is good. He calls the one who habitually acts under the negative notion, the notion of the bad, a "slave," while he who acts under the notion of the good is a 'freeman.' As you prize freedom, bring your children up under the notion of the good.

Another phase of the same principle, is the idea of substitution. Children are bundles of activity, and they get many ideas of things that they want to do. Many of these ideas are not good. The actions that the child would enter upon are not permissible. A parent's first impulse is apt to be an emphatic 'no.' This at once opens the gate to many forms of trouble. There is a contest on at once. The child is fully conscious of what he wants to do, and gives it up with great reluctance. If the parent has the child's confidence and love, he can persuade him to forego his anticipated pleasure. But the easiest way always is to substitute some other activity. In that way, the child's consciousness becomes occupied with the new idea and the old is forgotten. The child is doing what he wants to do, though not what he first wanted. With the very young child it is about the only safe procedure. It is the old story of the child with a mirror in one hand and a hammer in

the other. Any attempt to take them away is apt to result badly. Instead, the one nearest at hand seizes any bright object, waves it close to the child and shouts, 'Oh, look, baby,' and the child drops the others and reaches for the new object. In one form or another the substitution plan saves many a situation.

Another significant item is "saving face." It has come into prominence of late, from the enemy. But they have no monopoly of it. It is universal and affects children as well as adults. It is hard for most people to acknowledge a fault or admit a mistake or to change one's mind and do something that one has vehemently refused to do. I well remember, as a child, visiting a playmate's home and being offered a second piece of pie which I declined. Then, when the other children took a second piece, I was sorry I had refused, but I hadn't the face to admit that I really would like a piece. How grateful I was when my knowing hostess put a piece on my plate with some such remark as, 'I guess you can eat it.' She had saved my face.

There are many opportunities, in child life, to relieve a situation by giving the child a chance to save face. One may think it desirable that a child say he is sorry for what has happened. Mother tells Willie to go tell Auntie that he is sorry. Auntie sits across the room. There are strangers present. It may be very hard for Willie to go across the room and say he is sorry. He hesitates. He doesn't know just how to start. Perhaps mother repeats and urges, all of which only makes it the harder. The understanding mother does not repeat. She gets up, takes the child by the hand, and goes with him to Auntie and says pleasantly, 'You want to tell Auntie you are sorry?' If he still hesitates, she says, 'You are sorry, aren't you?' By this time he is so self-conscious that he can only nod his head. But that is enough. Mother accepts it and says, 'There! That's nice.' She had helped Willie to save face and, incidentally,

she had saved her own. She had gotten herself into an embarrassing situation. She forgot for the moment how hard it would be for Willie to get up and cross the room and repeat what she had said. His hesitancy warned her and from that moment she was working to relieve the situation.

Some mothers would think the whole procedure was silly. They would feel that having told Willie to do something, he should be made to do it—and do it right—or be sent to bed. All of which is a good example of the kind of mistakes we make. Children are children; they think as a child, they act as a child. When they are adults they will put away childish things. But while they are children we must expect them to act as children. For him to act as an adult would have been grotesque and have accomplished nothing.

May I conclude this chapter with a quotation from Prof. William James, one of the great psychologists of all time:

I cannot but think that to apperceive your pupil as a little, sensitive, impulsive, associative, and reactive organism, partly fated and partly free, will lead to a better intelligence of all his ways. Understand him, then, as such a subtle piece of machinery. And if, in addition, you can also see him *under the notion of good*, and love him as well, you will be in the best possible position for becoming perfect teachers.

WHAT IS DELINQUENCY?

This question is often made difficult by a false conception of the delinquent. The child that persistently does things that are forbidden comes to be set apart as something different, and he is treated differently because he is conceived of as almost a different species. We find this particularly evident among those who have most to do with delinquent children. The police are apt to see no good in any child that has a record.

The same attitude, however, is apparent in families where one child has come to be thought of as the bad boy of the family. We get the same thing among students of the problem, and other writers on delinquency are led into error and, consequently, false theories and ideas because of this wrong attitude, namely, that a delinquent is a different kind of human being from a non delinquent. The facts are very obviously just the opposite. The bad child is a human being just the same as the good child. This does not deny the fact that a child may become so habitual in his wrongdoing that he behaves like a different kind of human being. Nor would we deny that in extreme cases the habit may become so firmly fixed that it is next to impossible to change it, and one might say that for all practical purposes the child is a different species. But what we would stress is the fact that it was not so in the beginning. All children start at the same point. They are the children of their fathers and mothers. They are human, and given the same treatment they would all turn out pretty much the same. Of course, they never get the same treatment. We are often deluded in our thinking by our careless observation that certain children have had the same treatment. We are quite willing to admit that children in different families, as well as in different countries, are brought up differently and have very different environments, but other people are quite certain that the children in the same family have had precisely the same environment. They have had the same environment so far as parents are concerned, living in the same house eating practically the same food, although even here there are at once exceptions, but the environment is not the same because the attitude toward it, their appreciation of it, their understanding of it, is not the same. It is a matter of common observation and comment that some parents treat their various children very differently, but even where there is no observable differ-

ence and where the parents take the greatest care to treat all the children alike, there is, nevertheless, inevitably a difference—a difference due, if you will, to the child rather than to the parents. While they may be treated alike in the home, they do not meet the same people outside, they do not read the same things, and there quickly grows up a difference between them such that the very treatment they receive from the parents is understood in a different way and different emotions are aroused. One child may very quickly get the idea that his father is good to him and can always be trusted and another child may have somehow developed a feeling of jealousy and suspicion and at once the environment, although objectively the same, becomes to them very different; and we must not make the mistake of thinking that this kind of difference is negligible—by no means. It is often fundamental for the child's mental and moral development. To take a simple illustration with which many are familiar, the first-born child often goes through a very undesirable stage and develops qualities and attitudes that are always injurious to him as a result of the birth of a second child, and of the fact which is too often in evidence, that when the second child appears, all attentions and all favors go to him and the first born is left alone and homesick. From the instant that that feeling appears and is allowed to develop, that child is developing attitudes that are most unfortunate. The condition can be prevented, and is prevented by thoughtful parents who see to it that while the new baby receives much attention, there is no let-up in the attention paid to the first-born. So much for the question of environment. It is a fact that we must take into account that no two people have ever had the same environment. It is impossible. Coming back then to our original theme, if a child has developed habits and attitudes which do set him apart more or less as a different kind of a boy or girl, that condition may be

ascribed largely to an unfortunate environment. When we say that it is largely due to that, we are speaking, of course, vaguely, but it is the best we can do because, in spite of discussions for years and years, we are still far from knowing how much the difference of children, and consequently of adults, are due to a different heredity and how much to environment. The history of thought on this subject shows that the thought of students of the subject has always fluctuated. It goes in waves. There have been times when there was entire agreement that the great thing was heredity and it determined most everything in life, but that period was followed by a period of weakening, and then a development of the idea that most everything was environment, and while no environmentalist dare deny the tremendous significance of heredity any more than the ardent believer in heredity can deny the effect of environment, the one or the other forges to the front in our thinking somewhat in proportion as new studies show new traits or structures of conditions and are proven by experiments to be evidences of the one or the other.

At the present time, students of child behavior are firmly convinced that many things that we used to pass by as matters of heredity are in fact entirely matters of environment. We can not at this time go into a discussion of this matter, but one or two suggestions may prove helpful. First of all, we do believe that the physical organism is largely a matter of heredity, although not absolutely so, because we at once think of the children who are plump and of normal weight, as compared with children who are thin and underweight, where the difference is due to the amount of food or the kind of food. The phase of this that interests us particularly in connection with delinquency comes in at this point. The food we eat is changed into energy, and perhaps the most fundamental difference between children, either of the same environment or different environ-

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ments, is the difference in the amount of energy developed. Children range all the way from organisms with a superabundance of energy, children who are never still and never tired, whose activity and liveliness annoys us, down to those quiet children who are obedient and easily led because they do not have energy enough to break away from conventions, and between these extremes there are all degrees. Again, we meet a complicated question which cannot be discussed here from all angles. It is sufficient to point out that this difference in amount of energy is sometimes doubtless a matter of heredity and sometimes a matter of environment. In other words, a child may have inherited an organism that so functions that a large proportion of the food that he takes in is turned into energy, thereby giving him a superabundance. On the other hand, as we have just said, a child may be lacking in energy because he does not have enough to eat. Apparently, either extreme, what we may call too much energy or too little energy, is a favorable condition for delinquency. Sins of omission, and sins of commission are time honored expressions. Sins of commission would seem to be those that arise from too much energy; sins of omission may be largely due to a lack of sufficient energy to do the things that we know ought to be done. Given grossly similar environments, the inheritance of an organism that develops a vast amount of energy, and the other organism that develops very little energy, might go a long way toward determining the ease with which a child could be saved from becoming a criminal.

As we have said, whatever inheritance the child has he is still a human. He is not a lion, nor a bear, nor a bull, nor any other wild animal. He is not a thief or a liar, nor a housebreaker or a hold up man, although he may have the makings of all of these.

At this time, you may naturally want to ask if a child does not inherit these activities, parents and teachers do not want the

children to become delinquents and criminals, why is it that there is so much delinquency and criminality? A fair question. The answer depends partly upon another misconception, this time not in regard to the nature of the child, but in regard to the nature of the delinquent act. Let me ask the question—what is delinquency or criminality? And just as we find that we have been careless in understanding the nature of the child, so we have been careless in understanding what delinquency and criminality consist of. It probably would be safe to say that to the great majority of people, there is a large group of actions that are just wrong—delinquencies, wickedness, etc. committed by children. Similarly for grown ups, there is a long list of things that are just crimes. That's all. We are not so much interested in knowing what a crime is in itself. We know there are crimes. We know that people ought not to commit them, and so our criminal code and our punishments are developed for the adults and for the children. And one thing thoughtful people have learned is, that it is always wise to analyze the situation, as we express it. And just as we have been analyzing the child, in a very brief manner, to be sure, but nevertheless sufficient to develop certain thoughts that have not appeared before, so it will pay us to analyze delinquency and crime. What are they? How did they originate? Fortunately, the answer is not difficult, nor in doubt. Delinquencies and crimes are violations of rules, regulations and laws. Whence came these rules, regulations, and laws? They have been developed to meet situations, and they have been modified as conditions have been changed. There is no crime or delinquency that is not at times, or in some localities, accepted not only as allowable, but as a highly commendable act. This may surprise many readers, and some may say at once, 'Is the destruction of human life ever commendable?' The answer is at hand. The business of war is killing. The judicial mind of the majority commends

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the killing of criminals. Still further, every man is commended for killing whenever it is a question of killing or being killed—self-defense. In other words, killing our fellow-man is only a crime under certain special conditions to which we have agreed, and the man who kills is a criminal only when he violates the laws that men have made and of which he knows nothing by inheritance or by training until in some way he comes to understand the agreement. A very young child cannot understand it, and the adult may not understand it if he has never been taught. We have taken this extreme illustration but the same principle holds all the way down the line. A child steals because he does not know that men have made a law forbidding stealing.

regulations of which he knows nothing. He must first be taught

At this point, we encounter another difficulty. We often hear parents and teachers say to the child, 'I have told you that you must not do that,' and occasionally we hear them bitterly complain that the child has been told not once but many times that he must not behave in certain ways. And because he continues to act in the forbidden way we label him a bad boy. Again, let us do a little analyzing of the situation. How does it come about that he can be told a great many times and yet disobey? Years ago the writer rode a bicycle down the principal street of Heidelberg, Germany. As he rode along he noticed repeatedly that small boys seemed to be shouting to him. Finally, a policeman put up his hand, and when the writer dismounted the policeman might have said, 'Did you not hear all of those boys shouting *'verboten'*?' To which the bicyclist in turn might have replied, 'Yes, I heard them, but I did not understand. They are speaking German.' And then the policeman might have said, *Verboten* means forbidden, and they were trying to tell you that it is against the law to ride a bicycle on this street. That conversation did not take place because the policeman was intelligent. He saw at once that the bicyclist was a foreigner, and he very politely explained that I might ride my bicycle on any other street except that one. Many times our children do not understand what we say to them any more than I understood what the boys were shouting to me in Germany. It is not that parents and teachers are unintelligent. It is more often that we do not stop to think. We do not realize that children can be told things many times and yet not understand them. We know the infant does not understand, but as soon as the child begins to talk and understand a few words it is very easy to think, as fond parents often remark, 'he understands any thing we say to him.' Of course, we do not take a remark like that as literally true, but the fact is as demonstrated over and

over again, that a vast amount of what we say to children is not understood. This again emphasizes what we have already said, that the relationship between teacher and child or parent and child should be such that the child will ask for an explanation the minute he does not understand what is said to him. Every thing that we do that discourages a child from thus asking is doing the child a serious injury.

It is not at all uncommon among adults for someone to be relating something to a small group and perhaps at the close ask for someone's opinion about the matter, the person thus asked has to say, "I beg your pardon—I did not catch what you were saying." We seem to be listening, but we were really thinking about something else. This is probably far more common among children than among adults. The child who is thinking of his football game may look us squarely in the eye when we are talking to him and yet he doesn't hear a word we are speaking. In other words there are times when it is practically of no use to attempt to talk to children on serious matters. Some parents know this and they watch for a time when the child is in a condition in which he can and will listen. With teachers that is more difficult because they are generally talking to a group and it is hardly to be expected that everyone in the group will be attentive. Many teachers have had this experience of the writer's of explaining something with great care and precision and seeming to have the attention of everybody in the class but at the close of the discussion somebody asks a question which reveals the fact that they have not heard anything of the explanation. So common is this among adults that it seems strange that we should wonder at it among children.

Now you are ready to remind me that there are plenty of cases where there is no possible doubt about the child's knowing that his action was forbidden and wrong. That leads us still

further into our problem. First let me remind you that that condition exists among adults as well as among children. During the prohibition period we were frequently referred to as a nation of lawbreakers, and it is perhaps quite as true now if we consider the automobile. When children persist in misdeeds and wrongdoing when they know better, there are several possible explanations. Some are only an extension of what we have already said. They have been told and they have understood, but it has not made a deep impression upon them and they forget. In other cases the prohibition is against an example and action for which the child has an unusually strong desire, sometimes amounting to an idiosyncrasy. In that case there is oftentimes a severe struggle between the strong desire and the known prohibition, and which wins in a struggle sometimes turns upon a very small point. Another factor in the case is the matter of habit. It is obvious that the more a child has acted in a certain way, the more difficult it is to change and unfortunately many parents and some teachers allow children to develop certain habits of behavior which are not particularly objectionable at the time, but when they become older become serious infringements, and by that time the habit has become so strong that it is with great difficulty that the child overcomes it.

Chapter V.

The Necessary Parents

PARENTS! WHAT CAN ONE SAY ABOUT PARENTS? THE DICTIONARY says a parent is 'a father or a mother' If one looks for the definition of *father* he finds "a male parent" and *mother* is "a female parent" Reading further, one finds that a parent is "one who generates a child" At least one lexicographer adds, 'It is an incident of marriage' Lucky he did not say "an *accident* of marriage" There are no specifications None are possible Parents have all the characteristics of adult humans, good, bad and indifferent, all the faults and all the virtues are represented, all the good habits and all the bad ones, all temperaments and all eccentricities all conditions of health and disease Consequently, we find all degrees of qualification for rearing children of assured success

Our present concern is not with the larger phases of the social problems Our purpose is to render all the help we can to those parents who feel the responsibility of parenthood and are more or less conscious of the difficulties, who feel that somehow the old methods are not satisfactory, but they are not quite clear as to what new methods can be substituted

In some respects the parent stands in a rather strange relation to his job He is about the only person who finds himself in a highly responsible position without any special preparation He may properly be called a 'victim of circumstances beyond his control'

Driven by the sex urge, of which perhaps he never heard and

does not understand, he falls in love. A young woman driven in the same way meets him and they marry.

After a time the wife finds she is pregnant. This discovery may make them happy—as it should—or it may fill them with dread. There is some planning for the event. Immediate necessities are usually provided.

When the child is born, there is generally some excitement for a few days, but soon it subsides. Neighbors and even relatives occasionally inquire, "How is the baby?" Then as the weeks and months go by, it becomes a routine to take care of the child—meaning: feed him, bathe him, and keep him warm and "dry." Teething is noted and, provided he is not ill, there is little special attention until talking and walking begin. When these are attained, again all is routine until he is six years old and goes to school.

In all this pre-school period there is little evidence of responsibility beyond that for life and health, except in a relatively small group where there is a family tradition that calls for some conscious training. The mother knows that the care of the baby entails extra work. The father, if he "loves children" delights to play with the baby; if he does not like children, he is too busy to pay much attention. By both parents, it is taken for granted that the baby will grow up to be a satisfactory adult.

The idea that parents have responsibility for the growth and education is seldom discoverable. The group that does feel responsibility is large in numbers but a small percentage of the whole.

The masses are without any realization of duty to train the child, and still less of any knowledge as to what can be done. Part of this is probably the result of that age-old practice of keeping the masses in ignorance so as to be more easily ruled and exploited. Democracy was a revolt against that practice, but has not yet got much beyond the idea that all classes should

have school privileges. That the first six years of life are of the greatest importance is not yet appreciated by many people.

From all this it follows as naturally as night follows day that when modern man discovers that he must see to it that his child gets the best possible start during those first six years, he stares in amazement and confusion and exclaims "Who? me? When he 'comes to,' and tries to do his duty he discovers that he is handicapped by many traditions and habits. The traditions are not true, and the habits based on the traditions not good habits, they lead to practices that are unfortunate—*losses* not *gains*. How did he get those traditions and habits? By taking too much for granted.

The psychology of taking for granted is simple enough. It only means that one *asks no questions*. He takes what is given (granted) without questioning. If a stranger handed you a gold watch and you took it, you might get into trouble for receiving stolen property. Soon a policeman comes and asks you why you took it. You reply "I took it for granted that he was honest and knew what he was doing." Similarly there have been handed down to us a great many stories and rules and methods that are not true. We have taken for granted that they were true and useful. As a matter of fact they are not true and are worse than useless. How did we find that out? Science. Science takes nothing for granted. Science is knowledge, truth. The tradition has been that a child's education began at six years of age, when he goes to school. That is not true. His education begins as soon as he is born, and if the parents do not see to it that he learns good and useful habits and attitudes, he will learn bad ones.

It is perfectly true that in the complexities of life, we adults have to take many things for granted, but the wise man does not base any great and important venture on a foundation that

is taken for granted. We should not, in training our children, take anything for granted that science tells us is not true.

It is because so many parents have taken for granted a lot of 'old wives fables,' traditions and unproved notions, that so many children turn out badly.

Why *do* we take such things for granted? There are several reasons, some creditable and some not so creditable. Some traditions we have accepted because they were handed to us by people whom we thought knew better than we did. That was creditable but unfortunate. We were mistaken as are many people. Some traditions and practices we have accepted because they suited our convenience, or our comfort or our pocket books. That was not so creditable. We should have had in mind the child's welfare not our own comfort.

Thus is the parent likely to be handicapped by his own *temperament* which may give him the wrong attitude toward his child and by the traditions, sayings and customs which he takes for granted.

Under these two headings we will consider some of the handicaps under which many parents labor.

Perhaps the most unfortunate temperamental difficulty is temper. Most of us have enough of it to know that it is a serious misfortune and gets us into a lot of trouble. We would gladly get rid of it. In a later chapter, will be found some facts that will help those who are determined to overcome it.

Occasionally one may meet a person who is proud of his temper. When he has blown up and given some one a 'piece of his mind,' he is quite elated. If it is his child that is the victim, the father firmly believes it is the way to correct the child's faults, and he is sure he has done a good job for which the child should be grateful. Someone has even defended punishing a child when in anger, on the ground that it shows the child how his conduct is regarded by adults. That may be

true but unfortunately it shows more about the parent than it does about the offense. There are other ways of showing the child how his conduct is regarded, that do not arouse dangerous attitudes in the child, do not drive him to conceal or even lie about his next mistake and do not tend to alienate his affections, all of which the show of anger does. Furthermore, while the young child may not be able to formulate his feelings, the somewhat older child comes to feel very definitely that his parent is not the ideal that he would like, and he cannot trust him. It is not uncommon for a child to say, when asked by teacher or the other parent, "What did your father say to such conduct?"

Oh, Dad got mad. That is all the child saw or heard. No Anger has no place in the wise treatment of children.

The second unfortunate temperamental condition that we will consider is the quiet, inoffensive parent who has nothing to say. He just can't talk to children. Such a parent has a tendency to shirk all his responsibility. If it were only in cases calculated to arouse anger, it might not be so bad. But the condition is far more serious than that. Sociability is perhaps the greatest asset that a parent has. Everything is his if he has the power of sociability with his children. To be chatty, chummy, a good sense of humor, with freedom of give and take is the greatest and best tool the parent has in his kit. The child naturally looks to his parents as the ones to whom he can go with all his problems for information for sympathy, for help and guidance for advice for sharing his joys as well as his sorrows. All of which gives the parent a marvellous opportunity to develop in the child the highest and noblest character. The parent who does not make use of this privilege is failing his child and missing one of the greatest sources of his own happiness. The parent who has this handicap should overcome it at all costs. It can be overcome.

We have pointed out earlier that the child is a great imitator

He has to be. He has no other way of learning, at first, and no better way at any time. Later he will be able to reason, but he will never entirely lose the habit of imitation. This means of course, that the parents must never give him anything to imitate that will be to him a *loss* instead of a *gain*.

At this point, I must digress a bit to tell you a helpful story about imitation. Years ago, a bright teacher was having trouble teaching her pupils to write. She told them how an *a* was made. That interested them, but there was nothing about her description that a child could imitate. Then she made the motions in the air with her finger. That was better, but since she was facing them, her movements were reversed from what theirs should be. So, naturally they got all mixed up. Then, being a bright teacher, she saw the solution of the difficulty. She went to the blackboard and reaching up so that her head did not hide her hand, she drew a large *a*, calling out her directions at the same time. Then she said, "Now children you do it with me." She turned again to the blackboard repeating the directions and making the drawing as she talked as follows: "Over to the right, back down, make the round fellow, straight down, walk off." This time the children had written an *a*. She had made a discovery. It was not enough to tell them how; it was not enough to show them how; but when they did it by imitating her action accompanied by her directions, they had it where they could never forget it—in their own nerve centers. Bright teachers have used the method more or less ever since. It should have become universal, but many teachers still thought that *telling* the child how to do it ought to be enough, and if the child could not do it then the trouble was with the child. Had such teachers ever tried it on themselves, they would have discovered their error. Who of us can follow directions when we have lost our way? Nobody. There must

be the three parts, of which the imitation—the actual *doing* is the most important

If you want a proof of this, it comes from the war. When our greatest industrial plants were turned over to make war material instead of automobiles and all the other stuff for civilian use, all the workmen had to learn their new jobs. But there were no teachers! At least far from enough. Even those that were available found it took so long to teach a man, that the war would have been lost before enough could be trained. Then somebody, who may have learned to write from the "bright teacher," came forward with the Job Instruction Training Plan—Tell how, show how, and do. With what result?

Jobs that it used to take three weeks to teach, are now taught in three days. Other jobs requiring a month of instruction are now learned in a day.

So in training your child, do not ask him to "imitate" from what you tell him. He can not. He will imitate what he sees you do—if it is very simple. If it is complicated, require him to do it while you show him. You will teach him in a fraction of the time the old method requires. Incidentally, this is the value of manual training where the child actually does the work. It is also the philosophy of the so called progressive school—have the children *do* things instead of merely hearing about them—, wherever it is possible.

We still have to consider jealousy and selfishness among the temperamental peculiarities that interfere with the best treatment of the child.

Jealousy is a child of selfishness, it is a fear that one will be out done—selfishness plus fear. An inordinate consciousness of self makes the instinct of self preservation work over time. Such unfortunate people make trouble for themselves first and then for whomsoever arouses the jealousy. When it is a child who is feared, it becomes especially dangerous. The parent imagines

either that the child loves the other parent better, or it may be that he thinks the other parent loves the child better than she does him. In either case it is the child that suffers most. His conduct is not viewed in the right light. Accordingly an estrangement arises which is fatal to parental influence.

Selfishness in its broader aspect makes the parent think of himself first, and he always views the child's conduct from that standpoint, again destroying the happy friendly relationship that should exist. We all have a right to think of ourselves as able and useful co-workers for the general good. We have a right to strive for our own improvement and advancement as long as it does not preclude another's similar efforts who has the same rights as we.

The best way to overcome selfishness is not to try to think less of ourselves but to think more of others. The parent who always thinks of his child first, will not be guilty of selfishness. 'Thou shalt love thy neighbor as thyself'

Love a friend to keep him, love an enemy to make him a friend.

We turn now to the handicapping traditions.

The first that comes to mind is punishment. The tradition that all children need to be punished has wrought havoc with our good intentions for children. It is too large a topic for consideration here, we must give it a chapter later.

A tradition that has led us far astray in the handling of children, is the old adage that Children should be seen and not heard. Now happily abandoned by thoughtful parents, it is still abused by those who give little heed to what is best for the child.

It was an attempt to solve the problem of *how much* by the cheap and easy method of prohibition. Children must not interrupt when adults are talking. But children must learn to discuss topics. How shall we regulate it? It is not easy, there

fore, we will prohibit all talking when adults are about. It is not the only case where we have tried to solve our problems by prohibition. There are still people who think to protect their children from evil by keeping them in ignorance of the evil. It is like trying to save people from poisonous reptiles, in a country where such reptiles abound, by keeping them ignorant that there are such reptiles. It is a thoughtless method fraught with the greatest dangers.

Children should never be afraid to speak when they have something to say. They should be taught when and how to politely interrupt, if they feel impelled to do so. Adults are taught not to interrupt but they do interrupt. They know how to do it politely and when to do it. It is important for the child to learn that. If he makes mistakes in learning it, he should not be frowned at. On the contrary, he should be treated as politely as any adult would be. He should be patiently listened to and tactfully passed over, so that the child will not be embarrassed. If it was very much out of order, it can be carefully explained to him later.

Spare the rod and spoil the child is another old adage that should have been outlawed long ago. It has been quoted to justify much cruelty to children. It were better to spoil the rod and spare the child.

These old traditions have caused mankind much trouble and delayed its progress greatly. It is often repeated that we are all slaves to tradition and it is true. We have heard them from childhood and unless we have had occasion to question them, we never doubt. Tradition is nothing more than a wild guess or an imaginary fact that primitive people happened upon, and believing it a good idea passed it on to their children and so on down the generations. When we realize how little is known, even yet about child nature, we wonder if those early people could have discovered anything that it is worth our while to

consider. There is nothing sacred about a tradition. It is as likely to be a great error as a truth, yes, more likely.

Man has been discarding traditions for centuries. But there are some that appeal to our selfishness, or indolence, that still survive and are hard to eradicate from the minds of people whose experience has not been such as to call attention to the fallacy.

Many traditions have no application to modern life and so are only quoted as jokes. But those that influence our treatment of children, should be discarded, unless they have been proved to be true by careful scientific observation and study.

Another reason for child failures is found in the fact that many parents have not fully realized their responsibility for the child. Fathers are apt to think they are too busy, and so they leave the care of the child to the mother, often comforting themselves with the thought that it is the mother's business anyway. Sometimes their excuse takes the form of 'mother can do it better.' Either way, it is a serious mistake, *The child needs two parents, until adolescence at least*.

Sometimes parents agree that mother shall raise the girls and father the boys. That sounds reasonable, but the danger is that father will not know his daughters or mother her sons. It is true that the sexes are different and there are many things that one does not understand about the opposite sex. Those matters may be handled by the parent of the same sex, but most problems should be worked out together. There is no danger of having too much intelligence in the care of children! If one parent is more skillful or more fitted by temperament, that should not prevent their working together.

Another disadvantage to the child seems at first sight to be due to *too much* responsibility on the part of the parents. It may be not so much a feeling of responsibility as the desire to dominate. In any case the child suffers because the parents

seem to think it their duty to plan the child's life, and see that every step is in accordance with the plan. For *such a parent*, every attempt of the child to express *himself*, to live his own life, is a challenge to parental wisdom, and the parent thinks that such an attitude on the part of the child must be downed at any cost. Such a parent is likely to ride rough shod over every slightest deviation from the parental plan. The sad part of the situation is that the parent is conscientious. He believes he is doing his duty. What he does not see is that there is another side to the picture—the child's side.

Even if such a plan could be carried out, it would produce only a puppet, not a self acting, self directing, efficient contributor to the general welfare.

Probably the greatest mistake of parents, and the one most widespread, is the failure to appreciate their opportunity to insure the child's success in his later life, by devoting themselves to him during the first six years of his life. It is then that the foundation is laid. If it is a good foundation, the rest will follow easily. If it is a bad foundation, it must later be removed—if possible—and a new one laid. Don't forget: "*By the time a child is five years old he should be an independent human being with the habits and attitudes quite firmly established that he will carry through life.*"

In this book, I do not intend to worry the reader with tables of statistics. The general reader does not enjoy statistics. But this chapter is a frank attempt to impress parents and prospective parents with the fact that children are often "injured" by the mistakes of parents. These mistakes are often thoughtless and unintentional, and we are by no means heaping blame and criticism upon parents. It is all a part of the system under which we live.

Nevertheless, the children suffer the consequences. We must face the facts. An investigation made some years ago for an

entirely different purpose, furnished, on the side, some valuable information on the prevalence of parental mistakes. More than a thousand students—1168 to be exact—from colleges and the last two years of high schools were given a list of questions to answer, if they were willing to do so. They were told not to put their names to the sheet, and to omit any questions that they did not care to answer. Many of the questions were asked for the purpose of giving the investigator some acquaintance with the general status of the student and his environment, and as said above, were not the main issue. These students were serious-minded workers and there was every evidence, both internal and external, that their answers were carefully considered and genuine.

There was a theory, much discussed at the time, that girls love their fathers and boys their mothers. This study showed that they *both* loved the mother better; the girls in the ratio of 5 to 1, and the boys in the ratio of 5 to 2. For the entire group, 40% loved the mother better, 15% loved the father better, 32% loved them equally and 13% did not answer.

Of the entire group, 19% were afraid of their mothers, 40% of their fathers. Unjust punishment by the mother was reported by 42%, and by fathers the same. Scoldings by mother 57%, father 26%. "Laughs when child is embarrassed," mother 9%, father 15%.

When father punishes, mother pets the child in 17% of the cases.

When mother punishes, father pets the child in 13% of the cases.

Corporal punishment (slapping, spanking, whipping) was practiced in only 44% of the families. Threatening was employed by mother in 59%, and by father in 40% of the cases.

Parents disagreeing in the presence of the children was reported in 80% of the cases. Unfortunately this item is ambigu-

ous It gives no understanding of the *degree* of disagreement Was it merely a "I don't agree with you" or was it downright quarreling? There may be some presumption that since it was reported, it was objectionable to the young man or woman that was reporting

I must commend these few statistics to your thoughtful consideration Coming from highly select, mature youth of high school and college, given *against* the natural tendency to defend the family; they must reveal a real state of parent child relations

The following true incident reminds us that 'Little pitchers have wide ears' or as the prosy psychologist puts it "Children are ever imitating" A little child of three years opened her eyes when she finished her evening prayer at her mother's knee, and said, "Mama I am tired of that prayer Can't I have a new one?" The mother replied "You have said that one a good many times I guess you will have to ask Pastor Penny for a new one" The next morning the child appeared at Pastor Penny's door The maid said the pastor was out Would the little girl leave a message? 'Yes Tell him I want a new prayer I am so damn tired of that old one that I can't say it any more' Where did she learn that word?

Not only must parents watch what they say and what they do, but they must remember that it is not only what they say or do, but what the child *thinks* they say or are doing I have cited elsewhere the child who thought the teacher had told a wrong story It can easily happen anywhere I presume most of us have seen small children cry, when adults were playing somewhat roughly and the child thought they were fighting We cannot be too careful in the presence of small children The ideal is, of course, to do and say only what you are willing to have imitated By the same token, it is good pedagogy to say and do some things in the hope that they will be imitated

Even lying and stealing can be learned at home from words and actions which the child misunderstands

All this should go a long way toward convincing us that being a parent is no side issue, but a real job that puts a parent on the spot. Indeed were it not for the joy and happiness to be enjoyed one might want to think twice before assuming the responsibilities

We have laid a good deal of emphasis upon the fact that too many parents have taken too much for granted, have assumed that the principal responsibility is to keep the baby alive and let him grow up to be a good man. Now that we begin to see that it doesn't happen that way, the parent may be confused by the multiplicity of matters that need attention.

We have not yet spoken of the one thing that will bring order out of what seems chaos. That one thing is an ideal and a plan.

One would not try to build a house without knowing what kind of house he wanted and having plans to go by. Yet many parents start to build a life, without any ideal or any plans. At least they are without any comprehensive plan. They have some ideals of health and behavior, but nothing that one can work toward. It is the ideal plan that would put keen enjoyment into the situation. Take nothing for granted. Go at the job with the complete assurance with which you go to 'business'. There are matters which you must attend to. If you do not attend to them, your business will be a failure. This too is your business.

A century ago a poet wrote 'The earth is here so kind, that just tickle her with a hoe and she laughs with a harvest'. That time has passed. The hoe is now a figure of speech. Instead of the man with the hoe, we have one tractor that pulls eight plows, and behind these, one disk plow that covers the eight furrows, behind the disk plow is a drill that sows the seed and behind the drill a harrow that covers the seed. All is pulled

by the tractor and thus by one operation, not only are eight furrows plowed, but they are planted.

And who laughs with the harvest? Here it is. Eight tractors, one behind the other, staggered, each pulling five combines that also thrash out the wheat and put it into bags. That is the way the earth laughs with a harvest in these days.

But note! The man with the hoe could have been a moron (In Millet's famous painting and Edwin Markham's poem, he was an imbecile.) The man who drives the tractor that pulls eight plows and all the rest, and the man that does the harvesting as described, must be *better* than a moron. Intelligence is at a premium. David Starr Jordan said "In human life there is no substitute for intelligence." That is more true to-day than ever before in human history.

The day of the hoe has passed. This is the day of the machine.

We must have better people. We cannot improve the intelligence. That will come, probably; but it is not a matter of years but of ages, eons perhaps. But we can greatly improve our *use* of the intelligence we have.

One use for our intelligence is to lay out our plans for training our child. We do not mean, of course, what profession or business he shall follow when he is grown. That, no one can predict at least not until he is well along into manhood. Our plans must be broad and general. The one thing nature will take care of, is that he will grow to the stature of a man. The rest is the parents' job. What habits do we want him to develop, what qualities—virtues if you will? The more of these we have in mind, the more sure we will be to inculcate them by example and precept. One would not like to bring the child up to adolescence for example, and find that he had forgotten to inculcate honesty. Nor do we want to leave anything to chance.

If one were to enter the studio of a painter of pictures, and found a clean canvas on the easel and near by, the artist with

palette, tubes of paint and brush in hand, one might properly inquire what he was planning to paint. If the artist replied, "Oh, I have nothing in mind. I have a lot of colors here, several sizes of brushes, and a good canvas. I will cover the canvas with paint of various colors and see what I get." One might exclaim in amazement. But don't you know what you want to produce?" Such a situation is unthinkable, and one would go away with strange feelings.

Suppose one were to ask the parent of a new born child, "What are you going to make out of this child?" What do you think the answer would be? How many would think the question was rather absurd? How many would laugh and reply, "Oh, we haven't thought of that. There is time enough for that later." How many would look confused and repeat, "Make of him? Why, he is going to grow up, I hope, into a good man."

It is as vague as if the artist had said, "Why, I am going to paint a picture." The real artist would have told what kind of picture he was about to paint and perhaps how he was going to do it.

The artist has a very definite ideal and he has spent years learning how to attain that ideal. The parent has a vague idea that he hopes his child is going to grow up to be a good man or woman. He has not realized that it is as impossible for a child, without help, to grow into a good man as it is for the artist's paints to form themselves into a beautiful picture, without the help of the artist's skill and intelligence. Yet where is the parent to get the skill and knowledge of how to help his child to become a good man, or woman? It is often remarked that in our schools and colleges we teach everything except how to train children.

What then is our ideal? First let us remind ourselves that one meaning of 'ideal' is perfection, but perfection is unattainable. Another meaning is the real thing is a standard for

Our Children in the Atomic Age

imitation Our ideal is perfection we aim to come as near to it as human conditions will permit

Here are a score or more of qualities that it may be assumed that every parent would want his child to possess

He should be

- | | | |
|---------------|--------------------|---------------|
| 1 Honest | 10 Responsive | 18 Generous |
| 2 Truthful | 11 Social | 19 Helpful |
| 3 Healthy | 12 Thoughtful | 20 Modest |
| 4 Happy | 13 Alert | 21 Courteous |
| 5 Friendly | 14 Original | 22 Courageous |
| 6 Cooperative | 15 Public Spirited | 23 Polite |
| 7 Responsible | 16 Conscientious | 24 Kind |
| 8 Trustworthy | 17 Accurate | 25 Frank |
| 9 Reliable | | |

These qualities and others that may occur to the reader are all attainable, with help No child is likely to attain them without help It is an excellent habit to commend the child when ever he shows any of these qualities Such a comment as 'That was thoughtful' is always appreciated and it helps to fix the habit Some will have to be explained as when one would say, 'That is what we call being cooperative,' or 'That is what we mean by conscientious' It is nice

The little folks like to be told that they are helpful

Imitation is still the best way to inculcate these qualities Therefore the ideal would be a home where the child sees nothing else I would have the parents always as courteous to the children as they would be to royalty—not as formal but as truly courteous I would have the home the happiest place the child ever sees it should be a place where the child is always as free to move and act and talk as is consistent with the rights and privileges of others When he has to be curtailed it should be courteously explained to him and when he accepts the situa

tion he should be commended. And sometimes it should be referred to later as an example of nice behavior.

Some one has defined a "normal man" as "one who can take care of himself, and have something left over for the common welfare." A man who can take care of himself in this complicated world, must have an education of some sort. It need not be a college education or even high school. Indeed, not necessarily any "school" education at all—though such a man would have an unnecessarily hard time to take care of himself and would rarely have anything left over for the general welfare.

With or without formal education, he must have some knowledge. That means that he must have experiences, either direct, or what we may call "vicarious experiences," that is, a knowledge of the experiences of others, which usually comes from reading or listening. Next, he must be able to take responsibility. He must be able to think.

He must be able to make friends and to keep them. To do that, he must be a friend to others. In other words he must be social; not a recluse. The day of isolation has passed.

It is obvious that in all these qualities of the "good man," the parents' help and guidance are essential. There can be no good without good parents or good friends.

Children must have care and guidance in the right amount and the right kind. That requires time, and intelligence, and patience.

Some parents plead the excuse that they do not have time. The father works all day in the office, the shop or the factory. Mother works from morning to long after dark, cooking or keeping the house in order, or attending to social duties. There is no time left for the children. This is one of the places where parents do not understand themselves. They do not realize what they can accomplish by a little rearrangement of plans.

There is an oft-repeated adage: "put first things first." Child-

ren come first. It is unfortunate that so many forget or ignore that, and think that children can be put off for anything else that is on hand. This mistake costs the lives of many children, the happiness of more, and is often the first step in the history of crime.

Too often the parent who has no ideal for his child, is the victim of tradition and impulse, and his own temperament. He should envisage his child as a helpless being in a world which he does not understand. This helpless creature is to be steered through the dangerous and "wicked" world without being injured; and further developed into a man of independent thought and action, "able to take care of himself and have something left over for the general welfare."

The successful parent must recognize that whatever his right and his power, his duty is to develop his child into a self-thinking and self-acting individual who does not always have to be told what to do. Any training that does not lead to such a result, is fundamentally wrong and leads to failure, not success.

Again keenness of the feeling of duty, depends largely upon the clearness of the ideal. There can be but slight feeling of duty, if one's ideal is vague.

Chapter VI.

The Ideal Parent

IN AN EARLIER CHAPTER, WE HAVE CONSIDERED SOME OF THE natural endowments of the child. We found a perfectly good human organism, amply endowed for growth and development. Helpless at the start, he responds to the help given and soon manifests a desire to grow up, and a wish to please his caretakers and an eagerness to cooperate to the best of his ability. We found no inherent tendencies to evil, such appearances being due to accidental mistakes easily correctible if taken in time.

Why then, are there so many failures to develop successful men? Why are crime and delinquency increasing so rapidly?

"What is the matter with the children of to-day?"

"There is nothing wrong with the children. The trouble is with the parents."

"What is wrong with the parents?"

"Nothing much. They don't know there is a child problem. They don't understand the child. They don't understand themselves. Otherwise, they may be well fitted to bring up their children."

We are not speaking of those parents who have had nothing but success in rearing a family of children. Such parents must have some understanding, though most of them would doubtless claim that there were many gaps in their knowledge.

There is a reason for it all. It is another form of the old conundrum: Which was first, the chick or the egg? Our parents were the children of their parents. As they were brought up, so they brought us up, and so we bring up our children. If

each generation improves only a little, progress is very slow.

There can be no reform until a need for reform is discovered, and accepted.

The *majority* to day are still satisfied that children "just grow" into men and women without much help; and when they don't turn out well, they think it is because they were "just naturally bad"

In progressive countries, there is now a group that know there is a child problem. We have stated it somewhat as follows:

Starting at scratch with nothing but an inherited organism of human potentiality, how is the child to reach his goal twenty years later, equipped with all that he needs to "take care of himself and have something left over for the general welfare?"

We do not understand the child although in recent years we have made tremendous progress, and it is safe to say that if all that has been discovered were put into practice, it would result in a great stride forward.

As to parents not understanding themselves, that is only a particular phase of the general truth that no man understands himself.

Socrates said that the knowledge of most worth was the knowledge of self—"Know thyself."

Thales, when asked what knowledge was most difficult, replied, "To know thyself."

Alexander Pope wrote:

"Know thyself, presume not God to scan:

The proper study of mankind is man."

Robert Burns, seeing a louse crawling on a lady's hat in church, wrote:

"Oh wad some power the giftie gie us

To see orsels as others see us!

It would frae monie a blunder free us,

And foolish notion."

We never know ourselves completely, and most men know themselves only slightly. And yet one who does not understand something of his own temperament, mental quirks, sensitiveness, temptations, desires, aversions, mistakes, weaknesses, impulses, failures, and what the astronomer calls his 'personal equation', suffers many an unnecessary qualm in his social life and fails to understand children as well as he might.

The personal equation is a good illustration. Astronomers get much important information from noting accurately, the time of occurrence of various celestial phenomena. For example, the beginning and ending of an eclipse. To do this the astronomer has a very accurate clock with an attachment upon which he can mark the exact time when he sees the phenomenon begin, or end.

As the time for the expected event approaches, he takes his seat at the telescope, with an electric button in his hand. When he sees the eclipse begin, he presses the button and a record is made upon the clock attachment, that can be read to a fraction of a second. When this was first used, it was noticed that the records made by different astronomers did not agree. That was serious. What was wrong? It was finally discovered that each observer had what was called his 'personal equation'. For example, one man is anxious not to be late in pressing the button, and so he presses it a little too soon. Another observer wants to be sure that the phenomenon has really begun before he presses the button, accordingly he presses a little too late. Besides this, it takes time for the impulse to go from his eye to his brain and from there to his hand, in other words from the instant when he sees the event until he presses the button, is a measurable bit of time. These two together make up the observer's personal equation. When this was discovered and each observer determined by experiment, his own personal

equation, and made this correction to his observation of the eclipse, the times of all the observers were in agreement.

The point here, is that each observer must know his personal equation and *allow for it* in all his observations. And the application is that a parent should know his mental quirks and allow for them when dealing with his child. For example, if he knows that he is impetuous in speech and says things that he is sorry for later, he will allow for that by keeping calm and thinking before he speaks.

This is so important that we may be pardoned for using a more familiar instance of the same thing.

In driving an automobile, it is of vital importance to know how quickly one can stop in case he needs to stop as quickly as possible. It has been found that if the car is going 40 m p h, it will go 44 feet *after we decide to stop and before we can apply the brakes*. If the speed is 50 m p h the distance will be 55 ft. and if 60 m p h the distance the car will go after we decide to stop and before we can put on the brakes, will be 66 feet. That is called the 'reaction distance'.

As a matter of safety, do not confuse the above distances with the distances *your car will go* before it stops. That is an entirely different matter.

To find your *stopping distance*, multiply your reaction distance by three. For example, if your speed is 60 m p h your reaction distance is 66 feet and your stopping distance is 198 feet or almost a city block. And do not forget that these figures assume that every thing is favorable—brakes in good order, road dry, etc.

And do not forget either, that our child has *his* personal equation, and you should make allowance for that, when you are dealing with him. He may be quick tempered too, he may be highly sensitive, he almost certainly has certain temptations that are hard to resist.

All these should be taken into account And taken into account in connection with possible imitation If the child has any of these traits that he has got from imitation of his dad he is all the more sensitive to injustice, if he is punished for things that he has learned from father

So whether it be heredity or environment, the more we understand about it, the easier our task and the more satisfactory our results

Parents, like all of us, make mistakes, but when their children make mistakes, parents do not always smile and say, 'Oh, I made that same mistake' No Instead they often scold and punish That seems strange until one learns the psychology of it

It is common knowledge that a man who is supposed to be honest, but is a thief at heart, often will berate a known thief beyond all reason or humanity He thinks thereby to hide his own character Shakespeare understood it He makes one of his characters say of another, 'Shê doth protest too much methinks'

There are many people who refuse to admit that they make mistakes To cover up the fact that they do make mistakes, they scold and punish their children so as to make it seem that they themselves never make mistakes It is freely admitted by the psychologist, that these people are often not conscious of any such motive Nevertheless, those who have the right attitude toward mistakes treat their children more wisely

Not only are mistakes inevitable in a world as complex as ours, but they are often the easiest and best way to learn the truth No one will deny that they are easy But best? Best, because they are definite and they are impressive we remember them

A student had described very accurately, a difficult process in chemistry Pleased at his accuracy, I said, 'How did you remem

ber it so well?" "Because the first time I did it, I made a mistake," was his answer. Disraeli used to say that most of his successes were founded on failures.

Whether for the reason given above, or for some other, parents and teachers have made a fetish of preventing errors. We waste hours trying to surround the child with safeguards so that he can make no mistakes. There are mistakes that must not be made, of course, but that kind are *relatively* few—and they are often the kind about which we are the least careful.

We should, of course discriminate carefully between harmless mistakes and serious ones, let the harmless take care of themselves, and put our emphasis on the serious ones. Here again we should use judgment. Do not enumerate all the dangerous things that could happen and unbalance the child's sense of values by worrying him with discussions of how to avoid such mistakes and dangers.

Do not put among the serious mistakes such accidents as any of us are likely to have, such as breaking or spilling. The child who has been rightly brought up feels as badly over these mistakes as you do, and any further punishment does harm rather than good. Treat the child as you would an adult. You will thus do more to make him careful than anything else will do.

I have mentioned scolding. Scolding is a relic of barbarism. The soul of man is reason and emotion. Of these, emotion is older. It dates back to the animals. They manifest fear, anger and love, but nothing that we can surely recognize as reason. Primitive man began with some elements of reason, though he was mostly emotion. Modern man has much more capacity for reasoning than his early ancestors had, and far more than he uses. He is still largely dominated by his emotions.

Scolding is the expression of one or more of the negative emotions. Consequently it belongs to the oldest, most primitive group of activities. Animals scold when annoyed. In England

scolding was for years a punishable offense. The "common scold" was officially and publicly ducked, for which a "ducking stool" was invented. It seems to have been accepted that scolding was confined to women, since the English definition of a scold is, "A person, especially a woman who uses abusive language, etc." It is by no means confined to women, though possibly the women were more frequent offenders. Children and servants were the usual victims. The same is true to day, for teachers and parents find it a convenient weapon against the "faults" of children.

Scolding has long been under the ban, to the extent that thoughtful people do not like to be caught scolding. It isn't a good form. But in the privacy of one's own home, one may discipline his own children as he thinks best—so he thinks. Similarly in the school, the teacher is free to discipline the children in her room. However, even parents and teachers—at least the thoughtful ones—realize that all negative emotions should be eliminated as far as possible. And since the easy way to eliminate is to refrain from giving expression, they cut out scolding entirely.

In other words, scolding goes into the list of bad habits in which no one who aspires to the category of lady or gentleman, can afford to indulge.

So far we have considered scolding from the standpoint of the scold. When we turn to the person being scolded, we find still greater arguments against its use. These, however, we must postpone until the next chapter.

Another weakness from which some parents suffer, is the use of sarcasm. Sarcasm is defined as 'Bitter or wounding remark.' It comes from a Greek word meaning 'To gnash the teeth, tear flesh.' Thomas Carlyle said of it, 'Sarcasm, I now see to be in general, the language of the Devil, for which reason I have, long since, as good as renounced it.' It seems obvious that with

children, at least, it should *never* be used. Nothing so quickly and thoroughly destroys one's influence, as its use. It produces a state of mind, the very opposite of the one we must have if we expect the child to listen to us and follow our advice.

Another topic of considerable importance to parents in the matter of *understanding themselves*, is the newly discovered fact that we humans are impelled to action of various kinds by 'hungers,' also called 'urges' and 'drives'. These are mostly unconscious, that is, we know we act in certain ways, but we think it is for different reasons. "Hunger" suggests hunger for food, but hunger for food is generally conscious. Yet we act from the hunger 'urge' many times when we do not know that we are hungry.

A clearer illustration, however, is the sex urge. Adults recognize the sex urge in the adolescent long before he is conscious of it. Johnny has always been a quiet boy, staying at home evenings with the family or going out with another boy occasionally.

Suddenly, he begins to dress more carefully, is particularly about his hair, his necktie, his shoes. Soon he begins to talk about the girls. Father looks at mother and they smile. They know it is the beginning of adolescence. The sex urge is driving him. He takes a girl to the movies. Mother asks, innocent like, what has happened. He says, 'Nothing,' only Mary is in his class at school, and they are both interested in the same things. His whole habit of life has changed, and he doesn't know it.

Another of these 'urges' is the desire for power. He loves to drive the automobile and go 50 or 60 miles an hour. He has such power over the machine. The power "urge" takes many forms. It is often the driving power to great achievements. A man wants to be rich because wealth is power. He becomes a politician because he has power over others. If it takes the form of bettering the community's ways of living, it is all very

nice. If however it becomes merely the enjoyment of making others do his bidding, it becomes a form of despotism

The power urge is the real explanation of many traits that appear under other names

In parental affairs, it frequently appears in the guise of, "I demand obedience" We all like to see obedience in children when it is voluntary, but obedience that is "demanded" is only another name for despotism Obedience that is demanded compares to obedience that is *voluntary* about as a prison cell compares to owning your own home For children, it is destructive of some of the most important elements of character

A man was whipping his child He paused and said, 'Why am I whipping you?' The child replied, "Because you are bigger than I am" Perfectly true, many times

Still another name for this urge is 'dominating'. Some fathers hold to the old idea that the father should dominate the home Sometimes the mother dominates Occasionally a child dominates the home In all cases it is a serious mistake The family should be a co operative group Normally, the father and the mother are the wiser, and usually their view should ultimately prevail But for the sake of the education of the children, they should be heard, and the matter fairly considered If the child can not be made to see the wiser view, his plan should be allowed to prevail, sometimes, in cases where it is not too serious It may be a mistake and all may suffer some inconvenience But it may teach the child a valuable lesson When that is the case, it may well be worth all it costs

An interesting comment on this point, came to the writer, some years ago while being shown a private school in Europe My guide was a boy twelve years old It had been reported to me that the children in that school could study whatever they wished In answer to my question, he said that was true 'Now let me be sure that we understand Suppose a boy who had

never studied plane geometry or algebra, wanted to study solid geometry. Would he be allowed to join that class?" He replied in the affirmative. 'But would not that be a great loss of time and energy?' He replied. Yes, it would be a loss of time. But, you know, there are some boys that cannot learn in any other way." A remarkable truth which many educators have not yet learned.

This dominance may range all the way from what is properly called "domineering" to the innocent sounding 'father thinks best'. It is in many cases quite unconscious. Father does not realize that he is domineering, while the man who never says anything stronger than 'Father thinks best' is quite sure that he is not dominating. Nevertheless no one else is allowed an opinion and all questions are settled as 'Father thinks best'. His argument with himself, or with anyone who dares question his dominance, is that the child does not know. He is young and inexperienced. It is absurd for him to think that he even has a right to speak or to question. He must learn to yield to his elders.

Every one of those statements may be true and reasonable, but taken in connection with the situation and the important fact that here is a child to be educated to have opinions, to exercise judgment and make decisions, those same statements are not reasonable. They do not recognize the most important fact, namely, that the child must be developed. The only way to compel a child to act upon other people's decisions until he is of age, and then expect him to suddenly make his own wise decisions.

Perhaps nowhere is the parent so severely handicapped as in the sphere of his emotions. We must devote a chapter, later, to the emotions. Now we will face the facts.

We are all, at times impatient, irritable and likely to act in ways that we afterwards regret. Our parents did not under

stand about training our emotions, and so we are not well equipped in that respect, for training our children. The children suffer in consequence, and we make our own problem harder by our failure to think straight in difficult situations.

Parents are in no greater dilemma than in situations where it is a question of how much or how little. It is, of course, one of the problems of life. We meet it at every turn. The scientist is constantly working to find out how much. The physician prints his directions "Take 5 drops. No more, no less." We laymen find many situations where we have no formula and no guide. That is preeminently true of the parent.

We have been continually urging that the child needs help, yet it is possible to give a child so much help that we deprive him of all chance to develop responsibility, judgment, originality and many other highly important qualities. One of the most serious indictments against our current theories of punishment, is our total ignorance of *how much*. Even our courts sentence one convict to one year in prison, and another to ten years for the same offense and under the same circumstances so far as they can be determined.

An excellent illustration is seen in the help the mountain climber gets from his guide. The party reached a point where it seems to the novice impossible to advance, but the guide is at hand. He takes his rope and tying one end around the climber, proceeds to surmount the difficulty, as he can by his strength, skill and knowledge of where the hand holds are and the toe holds. When he is safely 'anchored', the climber starts, and the guide's skill appears. If he hauls on the rope too little, the climber does not get the help he needs, if he pulls too much, he draws the climber against the rocks where he cannot use his arms nor see where to place his feet. And if he slips, he may drag the guide down and both be injured. It is easy to see that it requires great skill, but *no more than is sometimes required*.

of the parent to decide when enough is enough. The parent has one advantage: he knows his child, whereas the climber is usually a stranger to the guide.

Some fathers tell us they leave the care and discipline to the mother. They themselves are busy earning the living for the family. That sounds like a fair division of labor. Yet, viewed more closely, it is seen to be fallacious. Children are neither sheep, cattle, chickens nor pigs. They need *both* parents. Father may earn the money and mother may prepare the food and the clothing, but the children are going to live among men and women, and for their best success they must have the influence and help of *both* parents.

That fact is, in general, too little appreciated. About three fourths of the children in our industrial schools and juvenile reformatories, come from 'broken homes', which means that they have not had the benefit of both a father and a mother. Many people have sympathy for orphans and half orphans, but such children need more than sympathy, if they are not to be handicapped all their lives.

The parent who allows himself to make excuses for neglecting his child is laying up trouble for himself in the future, and so is disloyal to his country. He is failing in duty.

Some juvenile court judges punish the parent instead of the child. This is reasonable. It is a practice that should be extended. The parent is the responsible party. Practically always he has "*contributed to the delinquency of a minor child*."

Some years ago a young man was brought to me for examination. He was under arrest for forgery. He had confessed his act and with me he was perfectly frank and helpful. He was past twenty years of age. But I became convinced that he did not know the crime of forgery. He had a vague idea that it was not the thing to do, but he had no conception of its real significance.

His mother had died when he was a small child. His father had always worked nights, and hardly ever saw the boy. He had been boarded out, but his caretakers had not considered it their part to train him in morals. The judge accepted our report and paroled the young man. He cleared everything up and is to-day a good citizen.

A neglectful father sometimes tries to appease his conscience by claiming to have a new philosophy. He says, "I let my children do as they like as long as they don't bother me." And so under cover of a supposed freedom, the children stumble along without help from father. Worse yet. They miss that mental vitamin which would carry them over many a hard place in child life. It is called sympathy.

One of my best friends tells me this: At his desk working on an important document, in came his youngest boy with the exclamation, "Daddy, I hurt my finger."

Dad knew that there was nothing that needed attention, and he simply said, "Oh, is that so?" and kept at his work.

In two or three minutes the boy said again, "Daddy, I hurt my finger."

"Yes, I heard you say so."

After another interval the boy said (and there was a new tone in his voice), "Daddy, I hurt my finger."

Aroused by this third repetition, his father looked up and said: "Yes, you told me that before. What do you want me to do about it?"

"Well, you might say 'Oh!' " Of course! All normal human beings want sympathy, and children must have it else they will not grow as we want them to. It may be no more than an "Oh" that is needed, but the child's future success may depend upon his getting that "Oh", and what it typifies. If that sounds like silly sentimentality, one need only visit a hospital for the insane to see the men and women who, as our best medical

authorities declare, are suffering from little else than a conviction that they are not appreciated—no one has any sympathy for them.

Mothers as well as fathers sometimes fall into the opposite error. It is frequently spoken of as "Loving the child too much." It would more accurately be called 'mis directed love'. It is hard to conceive of a child having too much love. But certainly it is mis directed, or perhaps "mis used" would be better yet. It is the case of the mother who loves her child so much that she wants to save him, not only from discomfort but from all work and danger. To this end she would keep him in her sight all the time so that she can take care of him. Such treatment violates all principles of growth and development. A healthy minded, useful man cannot be made that way. He must have experiences of many kinds, he must make mistakes, by which he learns to use judgment.

Again it is the question of responsibility. We cannot develop responsibility in the child as long as we take all the responsibility ourselves. Such parents would not deprive the child of the exercise of his muscles because they know that such exercise is necessary to his physical growth. But they deprive him of mental exercise which is even more important for his mental growth.

Child guidance clinics find that a large part of their work has to do with children who have been mis directed by "fond mothers."

This takes many forms. It is not always a pampering. It may be just the opposite. Instead of the child having everything it wants, it may have very little, because always 'mother knows best'. So without consulting the child—or anyone else—she gives it what she thinks is good for it. She may be right or she may be very wrong in her judgment of what is good for him. That is not the point. The real point is that even if the child

does not know what is good for him, he must learn to make decisions. I repeat that the only way he can learn to make decisions, is to make decisions and get the thrill of pleasure when he makes a right decision and the discomfort when he makes a wrong decision.

Sometimes, this habit of some mothers becomes so fixed that it amounts to a mental derangement. It follows the child until he—or she—begins to think of marriage. Then comes the climax. The mother having followed a wrong course throughout the life of the child, is in no position to suddenly assume the right attitude.

It is frequently said in humorous exaggeration that no boy is good enough to be the husband of mother's daughter—and no girl good enough for her son. In these cases that is often literally true, although the mother's fight is not made on the merits or demerits of the prospective son or daughter-in-law. Her appeal is usually frankly selfish. She becomes ill and takes to her bed every time a move is made toward a wedding. The Bible may be quoted: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." And that is repeated word for word, three times in the N. T. but it has no effect upon this mother. Sometimes the father can bring about an adjustment. But often there is no father. Every clinical psychologist has been called upon for help in such cases. As said above, they are usually pathological and should be treated as such. But sometimes the child has an exaggerated sense of duty and prefers to accept the ruin of her life, to asserting her rights. Sometimes, however, the mother gives in, somewhat gracefully when she finds she must. But it is a more or less tragic ending to a life-long erroneous attitude.

Of course the normal procedure would be for the mother to realize the danger early in the life of the child and begin at once to take pride, not in the child's dependence, but in her inde-

pendence, her ability to look after herself, to do her own thinking and planning. If the mother finds this hard to do, all the more reason to compel herself to do it. She weaned the baby, now let her wean herself.

The mother dominance takes different forms. Another one is the mother who says, I bring up my boy to be a little gentleman. At first utterance it sounds attractive, until one knows what Mother's little gentleman is like. It is usually a boy who always keeps his clothes clean, who stands aloof from the other boys, does very few of the things that most boys do. He is a little old man, hated by the other boys and really loved by no one.

Gentlemanliness may be a very proper part of our ideal for our children, but the attempt to make a little gentleman out of a normal boy is a contradiction of terms. A boy can be gentlemanly, upon occasion, but a gentleman is *not* a boy. It is just another name for maternal dominance. The boy is continually being told, 'Don't do that, it isn't gentlemanly.' He is never allowed to play in the dirt. He must never run and shout wildly as boys love to do, at times. He doesn't play any games that are a little rough. In short he is a boy who misses many of the most important experiences that a boy can have. Another case of mother's pretty baby.

Without further illustrations, enough has been said to make it clear that the parent who brings up a better type of child must look to his own handicaps, discard outworn theories, change his point of view, his theories, habits and attitudes, whenever these conflict with the newly discovered facts of child nature.

It is hardly necessary to emphasize the necessity of the parent knowing at all times, what the child is doing and thinking, but the following accident, as reported in the daily paper, reminds us of what may happen.

Mr. R. had a beautiful home and fine family. He lived in an

excellent neighborhood and his children's playmates were all of the finest. No need to worry about them, the father thought. Nevertheless, to have "worried" just enough to be *sure* what was going on, would have saved a tragedy.

The oldest boy with a few of his friends had built a shack in the back yard—a common interest of boys and a good one. One day the boys, except Mr. R.'s, went to a movie. He stayed home to "fix up the shack." When they returned, they were all enthusiastic to tell Reginald what they had seen. There had been a shooting in the picture and Edgar was describing it. He said, "He reached for his gun and shot him just like that." To illustrate, he reached in his own pocket, drew out a revolver, pointed it at Reginald and shot him dead. From the account, it appears that no one was to blame—simply the old story: "didn't know it was loaded."

But all of those fathers should have known that Edgar was playing with a revolver which, sometimes at least, was loaded. Knowing that much, they could easily have taken steps to forestall accidents. If the boys were old enough to have fire-arms, even to play with, they should have been taught the Rule of Safety: Always handle a gun as though it is loaded and will go off the next instant.

Many excuses are heard, for the neglect of children. There are explanations. There are no excuses. The child comes first. He needs help. He always needs help. The parent's help to a right solution instead of the child's helpless wrong solution, may make the difference between a "boy to be proud of" and a criminal.

Parents have many dilemmas to face. Perhaps none more difficult than the choice between their own ambitions for their child, and the child's own notion of the career he wishes to follow. We have already noted that it is frequently difficult to realize that the child is no longer a child in thought and feeling.

but may understand himself quite as well as—and sometimes better than—the parent does. It is natural and proper that the parent should have plans for his child's career. These two conflict, sometimes, and the parent must decide which he will accept. Ordinarily, this might not be a difficult decision. But frequently, there is another factor in the case. The parent's ambition for the child is frequently a profession or occupation that the parent had as a youth chosen for himself, and he had been greatly disappointed when circumstances prevented him from achieving his heart's desire. Now, when he sees the opportunity to achieve his ambition through his child, it takes great courage and unselfishness to fairly consider the child's own choice. It is a second disappointment, and almost harder to bear than the original one. *Nevertheless*, to insist on his own choice almost always proves fatal to the happiness of all concerned.

Mr. X was enthusiastic over the practice of medicine. He went through medical school and received his M.D. but circumstances prevented him from ever practicing. It was a great disappointment. But when his boy came along, a new hope arose. He would make a physician out of his boy and thus achieve vicariously, his great ambition.

The boy went to college, and there became interested in another branch of science where he gave great promise of a high degree of success and usefulness. His professors were enthusiastic and he was offered an opportunity for an experience of a most valuable kind in his chosen field. But his father could not give up his long cherished hope. The son must be a physician. Dad demanded obedience—and got it. The boy became a licensed physician, but he did not like it and never practiced. Disgusted and discouraged, he became a total loss. His life was ruined and science lost a most able and devoted worker, who had given great promise of large contributions to knowledge.

A second case is that of a young woman who had ambitions to become a musician. But she married and had to give it up. However, when a daughter was born, she revived her ambitions. The child must study music. But she was not musical. Nevertheless the mother persisted and kept the child at the music. But literature was her interest and she had some talent in poetry. By the time the mother was convinced that daughter could never succeed in music, the happy days of adolescence and early womanhood had passed. Daughter was a disgruntled, discouraged physical and mental wreck. In a fit of despondency, she took her own life.

Not all cases are as tragic as these two; but similar ones are not rare. In neither of these cases did the parents consider the child's wishes or ability. In both, perhaps they had the best intentions and believed the child could do what the parents wished, if he or she would only try. Both parents failed to face the facts.

Let us look at a couple of parents of the other sort. Dr. H. was a prominent man in his profession and in society. He had five children for whom he was ambitious. All of them realized their parents' ambition, save one. He was backward. His father made no effort to push him. He recognized the condition, accepted his disappointment and made the best of the situation. The son learned a simple trade, married well and they have a happy family of five children. The grandparents appear to be as happy with this family as with any of their children.

Another case is that of an internationally known head of a large state hospital. When his son was a boy, a visitor said to the father: "I suppose there—indicating the son—is the future head of a state hospital."

The father replied, in an undertone: "If not, there will be the most disappointed father you ever saw."

But the boy did not take to institution work. When he went into a small business, the father said not a word. One might have thought the father was pleased. The boy soon gave it up for something else. Still the father never broke with his son, he still was the good father. But the boy was uneasy and could not seem to get settled in a life work. Finally, after a number of years of 'trial and error' he was invited to accept the headship of an important institution. He accepted and at once was phenomenally successful. Father's hopes were realized.

Here were two fathers that were able to liquidate their emotions, face the facts, and rise to the occasion. Most parents do that, but a few get entangled in their emotions and fail to think clearly.

Parental dilemmas multiply as soon as the adolescent period begins. Nothing in the child's history shows more clearly the evil consequences of delayed action and the lack of freedom of speech. Under the old regime, there was both ignorance of sex matters and a curious attitude of privacy that forbade their being talked about. The combination produced a state of things that spelled ruin to many homes. Fortunately that has been largely corrected, and there is now no need for ignorance or hesitation to give children necessary advice. There are books galore, so that any parent can inform himself. And he need not be ashamed to freely talk to his child about such matters. The child himself will start the conversation by asking the world old question 'Where do babies come from?' The stork has gone out of business, and it has become fashionable to tell the truth. With young children, it has been found best to answer briefly, the child's question. If that satisfies him, do not volunteer further information at the time. But when he asks further questions, as they occur, answer freely and frankly. At the first signs of approaching puberty, both the boy and the girl should be told of the new phenomena that they may expect at any

time. In the past, children, especially the girls, have suffered severe fright and shame, sometimes affecting their health for years, all for the lack of a little information about purely natural phenomena.

Parents should thoroughly inform themselves on the whole subject and then pass it on to their children as they need it.

Chapter VII.

Parental Peculiarities

Napoleon Bonaparte once said ' There are in the world two powers—the sword and the spirit The spirit has always vanquished the sword

A strange utterance for Napoleon But he ought to know Yet there are many who still put their trust in force, when the spirit is needed to conquer

Such is the case in the bringing up of children Many a parent subscribes to the idea that strict discipline is the only thing that will win when the spirit of love is the only thing that will *always* win It is nothing else than the spirit of love that keeps the breath in the body and the little heart a beating during the first year of baby's existence Soon after that force begins to come in and troubles begin for parents and worse troubles for the children

And yet it is impossible to convince some people that love is stronger than muscle even in the rearing of children

In the Tate Gallery of Art in London hangs a painting entitled St Bartholomew's Eve It depicts an incident of the St Bartholomew Massacre A soldier in full armor, with drawn sword is pursuing a fleeing man to kill him A nun in the costume of her order is attempting to *push* the soldier back

On a day in the summer of 1904 two visitors were viewing the painting The older man said to his friend

There is something wrong with that picture What is it?

Yes Do you not see what is it?

No I feel it decidedly, but I cannot explain it

"It is the incongruity of the unarmed, weak woman trying to restrain by physical force, that powerful soldier. Had the artist depicted her, *not touching the soldier, but with her upraised hand, standing for the spiritual power of the holy order which she represented, the picture would have been true to life.*"

"Yes, yes, I see it now."

Yet the artist had missed it: and the art connoisseur had seen only the incongruity without the explanation. So hard is it to appreciate the power of the spiritual.

Yet life and literature are rife with illustrations. Henry Ward Beecher, in London faced an angry mob that threatened his life. He calmly raised his hand, instantly calmed their excitement, and they listened to his message. An angry mob is as unreasoning as anything that has a brain. If a mob can be controlled, why should anyone hesitate to use the method with children!

It is a significant fact that as long as the child needs constant care, he is "a little angel"; and in homes where he continues to get constant help, he continues to be "a wonderfully fine child." It is the child that is neglected that becomes "bad".

It is the child that is neglected that gets into mischief; and if the "mischief" is of a kind that happens to be especially annoying, or if parent happens to be irritable, then the mistake is made.

It is as though the parent said: "There, that is the natural wickedness coming out. It is its first appearance and I must nip it in the bud." The error is right there. The child is not naturally wicked. There was nothing to get excited over; even if it seemed to be something important, it was not a case for excitement, but rather for calm consideration. How did it happen? Why did it happen? What is to be done? It is also a good plan to ask, "Why am I disturbed by it?" Sometimes,

one discovers that it was his fault and not the child's. Then one must be honest and fair, and admit the truth.

Whether one meets the situation fairly and intelligently depends upon several factors, most important of which is one's attitude. If one is watching for wickedness, one can always find it. The child has great capacity, due to his boundless energy, for getting into mischief. If on the other hand one is convinced that the mischief is the result of excessive energy uncontrolled by experience, one may be confused by the many pranks, but he accepts them for what they are and proceeds to correct those that seem to have in them the germs of habits likely to hinder rather than help, the child's success.

In all this work of correction or guidance, the parent must manage to have his directions and corrections accepted, otherwise he gets nowhere. Force, even in the form of *strict discipline*, will not avail. There must be a sympathetic relation between parent and child—a confidence, a trusting, a willingness to accept suggestion. Such a condition exists by the time the child walks and talks, provided the parent has participated in the child's care during the year or more that has passed. From this time on, it is only necessary to conserve what is already established. Were it not for unfortunate attitudes that adults frequently acquire, it would be a simple matter to keep this sympathetic relationship of trust and confidence as long as life lasts. I presume many of us have some life-long friends of whom we can say, "There has never been an unkind word between us." It sounds as though it ought to be easy between parent and child, but as we often say, "we are only human," meaning that we have human weaknesses. We do get irritable, worried, frightened, and then, we say things to the child that shake his confidence in us. It is true that we could correct it immediately if we would apologize at once. The writer once had a quarrel with a good friend. We both were quite excited in an argu-

ment Finally he uttered a pretty rank accusation Instantly he said, ' I shouldn't have said that it isn't true I am sorry It brought us both to our senses, and we were friends ever after

As long as that relationship of trust and confidence exists, your problem is solved We have seen, that for success, we must know all about the child all the time We must know what he is doing and saying, what he is seeing, to whom he is listening, and as he gets older, what he is reading, what associates he likes and what interests are developing There is only one way to get that We cannot be with him all the time Even if that were possible we could not know what he was thinking unless he chose to tell us But to the parent whom he trusts, he will tell everything

However, do not imagine the relationship can be one sided If he is to trust you, you must trust him Not that you will have any great secrets to reveal to him, but you must talk with him not only when you want information, but when he wants to tell you about something that is of interest to him, you must be chummy Go to the movies with him (Notice I don't say, 'Take him,' go *with* him) Join him in his games and sports whenever it is possible I know you are a busy man, but I also know that the busiest men manage to do all these things, once they realize the value and importance of it The more you can be with him, the more he will imitate you, and the more you will understand each other

And here comes in the spiritual power The more you understand each other, the more impossible it becomes for him to do anything that he knows you do not want him to do Your problem of discipline is solved

In my first teaching in a country school, I had a class of four girls in history One of them, I could not get to talk She would not answer a question It was not ignorance I never found out what was the reason But I had a clever old aunt

living in the neighborhood, and I went around to see her. I told her about the girl, who was about sixteen years old. My aunt listened and then said, 'Herbert, make love to her—a little easy.' I caught what she meant. I was to establish a friendly relation with her, out of school, so that she would be ashamed *not* to answer my questions in school. It worked perfectly. I might have used all the force of punishment, ridicule, scolding and threats without accomplishing anything. But once I had treated her as a friend and companion, I had something stronger than any punishment.

Not only will such a relationship give you the information you need and must have, but it will enable you to help the child in many other ways. One of the very important things that you must do for the child, is to help him develop responsibility. As we have seen, the child is ambitious. He wants to be grown up. Responsibility is his evidence of progress. If he is not denied opportunity he will assume responsibilities, but help and guidance are useful, and will save mistakes and neglect.

By derivation, responsibility means the ability to respond, but comes to have the added idea of responding intelligently, and not merely by word but by action as well. So that full responsibility implies the ability to handle the situation without help or suggestion. It will be seen at once that it is a highly important phase of a child's development. The more things a child can be responsible for and the sooner he can acquire this ability, the more useful he is. But far more significant than that, is the development of his personality. We have seen that his great ambition is to be grown up.

Responsibility is for him the strongest evidence that he is growing up. He is constantly attaining his ambition. It thus becomes a powerful incentive to ever greater efforts.

The new born has no responsibility. He is helpless and must have everything done for him. However, that does not last

long It is surprising—and extremely interesting—to see how soon he can “handle the situation” in a sense, in very little matters It probably begins with nursing At first the nipple must be put into his mouth, but in an incredibly short time he assumes that responsibility whether it be breast or bottle Soon comes the elimination problem, and the experts tell us that the duration of helplessness in this respect can be greatly reduced by wise and careful attention and management

In the matter of walking he takes over one responsibility after another, first he learns to turn over, and then to sit up, then comes creeping or hitching along and finally the various steps in the effort to get on his feet, and to walk Each is a new responsibility, and a new joy And it is interesting to note that in all this he wants no *help*, except such as he can *use* He will accept a hand, as he will accept a chair, to help him get on his feet But *do for him* what he has assumed the responsibility of *doing for himself*, and you discover that you have made a mistake—and when he can talk, he will tell you so in no uncertain language But if you do not give him help when he needs it, you are seriously delaying his development

So it turns out that it is *your responsibility* to develop *his responsibility* as fast as he can take it, and *no faster* And that holds throughout the entire training period As the child gets older—say in the school period—the difficulty gets greater and more obvious

Parents differ greatly in this matter Some find it difficult to turn over to the child activities that he could perfectly well handle Sometimes they cannot believe that he is old enough That often comes from the fact that parents have not given him earlier responsibilities and therefore have not seen what he can do

Then there is the other type of parent who piles on more responsibility than the child can carry. That may come from

pride in what he can do; or it may be thoughtlessness or perhaps heavy burdens on the parent's own shoulders, whereby he shifts too much to the child.

Whatever be the cause, it is a serious situation for the child. We adults need only recall our despair when burdens become "more than we can bear" and then remember that the child has no way of escape as we usually have. He cannot philosophize: he cannot think up solutions for the problems. So he goes under. Gives way to discouragement. The child guide or the student counselor, perhaps appreciates the situation better than anyone else. He sees so many cases where discouragement and despondency have arisen from responsibilities that were too heavy; and where the burden was easily lifted by one of more experience with life.

It might well be that the major part of a parent's thought and attention would be devoted to the development of responsibility.

To the child, it means everything. He is using his energy where he can see and appreciate the results. He develops a normal and highly desirable pride in his achievements. He wants to show us what he can do. Sometimes we get frightened at that. We call it vanity, showing off. That is an error. Vanity is *empty* pride. This is the pride of success. His emphasis is not on the showing off—though he says, "See what I can do". What he wants you to see is that he has made progress. Many adults have a wrong understanding of conceit and as a result we do injustice to the child. We have a dislike for the braggart, the conceited person, not because he tells of what he has done, but when he tells of the great things he is going to do, or when he claims to have done more than he has. The child is well on in his teens before he does that. Some people withhold proper praise, for fear of making the child conceited. Children are not made conceited that way. Praise never hurts a child unless

it is couched in language that leads him to think that he has done more than in truth he has

When, twenty five years ago, a few schools began to select the exceptionally bright children and put them into special classes, there was great fear in some quarters that such a procedure would make "conceited little prigs" out of them. The segregation has now been going on in two very large school systems, for twenty five years and no conceited prigs have resulted. As a matter of fact, children are not given to claiming too much, quite the opposite. Test it for yourself. Ask a child if he did certain work, but state it somewhat greater than the fact as you know it. He will almost always correct you. "No not that, only this much."

Praise, commendation, approval, good opinions are the food upon which children live and grow, on the moral and social side. Moral growth like physical growth is determined by what it feeds upon. Did you ever ask yourself how is a child to know what is good conduct, if all he hears is scoldings for bad conduct? And yet there is a false philosophy that teaches that one should be chastised when he does wrong, but not rewarded when he does right, because he has only done his duty. That may be good philosophy but was never intended to make men. It is not 'childish' to crave approval. It is a natural human hunger as truly as the hunger for food. The man who does not get food enough wastes away and ends in death. The child that does not get praise enough becomes weak morally and ends in utter discouragement which means uselessness.

Nothing conduces more surely to the confidence and trust of the child, than the free use of praise, approval and commendation. And the parent who maintains that relationship has no difficulty in giving the words of approval.

In the previous chapter, we have spoken of the child's mistakes, we must now consider the parents' mistakes. That par-

ents will make mistakes, no one will deny. The question of importance now, is what to do about them. Those who take the attitude of *strict discipline*, seldom admit that they make mistakes. Their theory rather precludes such an admission. That is one of the serious objections to their method. In a world which no one understands there is not only no reason for not admitting our mistakes, but there is the best of reasons for it. It puts us all on the same level, in that respect. Moreover, in our relation to children, it is of the utmost importance.

Many years ago, the writer was visiting a class in Latin taught by Dr. Hanson, the principal of Coburn Classical Institute. Dr. Hanson was a famous classical scholar and teacher in his day. It was near the end of the period when he called on a student to continue the translation. The boy replied that they had finished the assignment. Dr. Hanson thought not, and appealed to the class. They supported the student, whereat there was a little commotion as though they had won a triumph over the old gentleman. Instantly he put up his hand and said quietly and in a friendly tone, "No there is no need of that. *It doesn't hurt me to admit that I made a mistake*." It never hurts any parent to admit to his child that he made a mistake. Not only does it not hurt him, often it helps him. It leads to a better understanding. It is good for the father and it is good for the child. It gives him a sense of values. And it makes it easier for the child to admit his mistakes. And that is an important point. Children under a different regime are frequently afraid to admit the slightest mistake. That should never be. A child should never be afraid to admit his mistake, and he will not if the spirit of camaraderie exists between parent and child. Every move that encourages perfect freedom increases friendship and strengthens the bonds. Nothing conduces to that feeling of comradeship so much as an admission by the father that he too makes mistakes. He is human like the rest of us.

Some one asks, "What is one to do when a child makes the same mistakes repeatedly? First let me say that *one* repetition of a mistake is enough. It is a danger signal. An investigation is in order. It *may* mean nothing more serious than that the child forgot, or that he did not understand. But it *may* mean that we have a serious problem before us. The answer depends upon many important facts and considerations. First of all, we must realize and take very seriously the fact that the child's character, conduct and behavior, is the sum total of his established habits. It is obvious that the parents and teachers are not responsible for all the habits that the child forms. He picks up many habits from other children and from his daily surroundings; thus he is led to act in many varied and diverse ways. We now know, as never before, that every action is the expression of a connection between nerves and muscles and when such connection is made it is more or less permanent. If a particular act is never performed but once, the connection may not be so permanent as to be serious, but every time it is repeated, it becomes more and more important. If the connection is made during the growing years, and made only once or a few times, it is probable that it will be outgrown and never become an important factor in the later activities of the man. But in both cases much depends upon the way and circumstances under which the first act is performed. If it is a simple act to which little attention is given, it is quickly forgotten though in the light of present knowledge we cannot say that the nervous system does not always retain the impression, although as we have said the probabilities are that it becomes pretty nearly negligible. If on the other hand, the act is performed under conditions which make it always remembered or conditions that brought important results, for good or evil, it is practically certain that even if it may be forgotten, nevertheless the connection between nerves and muscles is so firmly estab-

lished that it will always remain and always be a factor in the individual's future behavior

Familiar analogies are all about us. A man develops a beautiful lawn, every step on that lawn makes some impression and if the ground is soft it may make an impression that is never obliterated. If, however, the ground has become firm, one may walk across it with no appreciable effect. If it is continually walked on in the same place, a path is made, which becomes permanent. In public grounds, it is common to see signs, "Keep off the grass." In other cases, one sometimes sees the sign, "Make no paths." On our home lawns usually no attention is paid to the matter because there is no tendency to go always in the same place and consequently no appreciable harm results.

Returning to our statement, that the parent or teacher is not alone responsible for all the habits that a child forms, we must recognize that even if one could be responsible, we have not sufficient knowledge to enable us always to know what habits are going to be useful and what ones injurious. Moreover, the very conditions of life require the formation of habits which may be useful at the time but in later life under different conditions become serious handicaps. An illustration that will be familiar to many may be taken from the realm of play or sports, batting a baseball. It is an art which requires a nerve muscle combination of great delicacy. The boy who learns to swing his bat in just the right way, has a skill which gives him great satisfaction and produces results that are highly satisfactory. If, however, he should later in life take up the practice of golf, he will almost certainly find that his established habit of swinging a baseball bat is a decided handicap in his attempts to swing a golf club. The two swings are near enough alike to make the old long established habit, assert itself, and there are also enough differences to make it impossible to swing the golf club in a way to make the ball go where it is desired.

So marked is this that one frequently hears on the golf course that remark, 'That man has played baseball'. Another instructive experience is the following. Mr. H. acquired as a young man considerable skill in swinging an axe having spent a winter in the woods cutting down trees and cutting them up for fire wood. Out of this grew two habits of which he became very conscious in later years when he took up the game of golf. The woodchopper is apt to develop the habit of carrying his axe as he goes to and from the wood lot, over his shoulder. When this man began to play golf, he first noticed that when he had driven his ball, and started down the fairway to find it, he carried his golf club over his shoulder. He soon discovered that no one else carried his clubs that way and being somewhat sensitive to making himself conspicuous, it didn't take him long to correct this act. It will be noticed that this was a nerve muscular combination that had nothing really to do with his playing the game of golf and for that reason it was rather easily overcome, though, as he says for years, and perhaps even up to the present time, he finds himself occasionally starting to carry his golf club over his shoulder.

His second experience was one already described in connection with the use of the axe. After his twenty years of golfing he has to some extent overcome the tendency to swing his golf club as he used to swing the axe.

But here enters a new difficulty. He finds that for the first few holes, perhaps for about the first nine, he controls the situation pretty well, then he loses it entirely. The old habit comes back with full force, and he swings his golf club in such a way that there is no predicting where the ball will go. This is an interesting illustration of a well known and fairly well accepted psychological theory at the present time and known technically as 'regression', when one attacks a problem that is too hard for him and fails he does not persist in his efforts. He

does not simply go back to something that was just a little easier, but he regresses to a point in his training which was passed long, long ago. This is law of regression. In this particular case the man is able when fresh and vigorous, to come somewhat near to his ideal or his highest attainment in the game, but when fatigued he loses all his skill and drops back to a condition that was common many years ago. We shall have more to say on this topic when we come to consider habit by itself. If we may generalize from the examples given, early habits and experiences may possibly never cease to affect later actions. And just as our man could never learn to play a completely satisfactory game of golf because his old axe swinging habit continually got in his way, so the earlier experiences and impressions made upon children often prove handicaps throughout life.

Probably there is not one of us that cannot recall instances where we find ourselves struggling with some undesirable tendency which was learned years ago. This has a further application to our problem in that it reminds us that when we are dealing with children who consistently do wrong as we call it, we are probably working against one of these old habits and it makes it easier to be patient with the child and gives us many a hint as to how to proceed to obtain best results. We often ask a child why does he do such things and his almost universal reply is that he doesn't know. Oftentimes we pay little attention to that answer yet it is strictly true. He has long since forgotten the habit of the circumstance which is still working in his nerves and muscles.

There are various methods which may be used to discover the original cause of the difficulty. These however, are rather uncertain and especially with the children are very often doomed to failure. But whether we find out or not what this specific situation was it may safely be assumed that we are deal

ing with pre established conditions It will be seen that we have one more argument leading to the conclusion that crime and delinquency are not uncontrollable tendencies They are uncontrolled, indeed, but that is because either the child does not know that they must be controlled or knowing does not know *how* to control them

Furthermore, it is illustrative of the statement already made that much of our difficulty in training children is due to wrong methods and wrong points of view, due to traditions that we have accepted uncritically It is a common saying that some children are lazy, some are vicious, others are cruel, or mean We see many acts of children which we thoughtlessly explain by some one or more of these old notions Such an attitude is not confined to parents, it is one of the problems of life It is the easy answer to thousands of questions And as long as we had no science to explain the matter, any explanation offered, might be accepted The Indians thought that the moon disappeared, during an eclipse because some great animal was devouring it Cats that open doors are thought to be wonderfully intelligent In this case, we see only the end result and know nothing of the weeks and months that have passed, and the hundreds and perhaps thousands of jumps that the cat has made toward the door before he happened accidentally to hit the latch and open the door

Similarly, we must think of the child's behavior, much of it as the end result of perhaps a long series of random activities The right preparation for the training of a child is certainly to disabuse our minds of all the old traditions and superstitions that have been overthrown by modern science To start at our task, with a realization that the child is not a bundle of evil tendencies He has some impulses which, no longer useful, are out of place in our modern congregative living and must consequently be eliminated or controlled The child does not

understand this and must have it carefully explained to him as soon as he is old enough. In the meantime, he must be induced by whatever means seem feasible to refrain from forming those habits that would result in objectionable conduct.

In our attempts to help the child understand his relations to adult life, we must never forget that there is always the likelihood that we do not make ourselves understood. Nobody expects the new born child to understand what is said to him, but he does learn quite early the meaning of certain things in his environment. Gradually he begins to understand language. First, that things have names. This is a great step, and perhaps Helen Keller is the only person in the world who remembers or ever has remembered the thrill that came with that discovery. From that moment education and understanding proceed with considerable speed. But we adults must never forget that it is our tendency to expect that children understand most of the things that we talk about. Studies, observations and experiments have proved very definitely that this is not the case.

Children's mistakes in the use of language and in the understanding of the spoken word are often sources of great amusement to adults. This is natural. They have that surprise and unexpected association which are some of the elements of mirth. But these mistakes are also instructive and should be recognized as such. The teacher who gets the habit of saying, "How did the child happen to make that mistake?" will find that her understanding of childhood grows. These mistakes reveal to us the child's development at the time.

But we are not entirely dependent upon the child's mistakes of speech for an understanding of his mental development. He is quite willing to tell us that he does not understand, provided unfortunate experiences have not made him afraid to speak. This leads us to our next most important consideration in connection with child training.

We have referred a time or two to *strict discipline*. It perhaps calls for a little further consideration. Discipline comes from a latin word meaning a learner. Discipline is teaching or training. So far there is nothing to object to. Of course the teaching may be true or false, good or poor, the training may be gentle or severe, pleasant or harsh.

Whatever gentleness or liberality is implied in *discipline* is lost when the adjective *strict* is added. Strict discipline is the kind called for in armies, where men are trained to kill.

When the expression is applied to the child it has a sinister meaning that may well 'give us pause'. The *strict disciplinarian* in the home or the school is a mistake. He (or she) is not qualified for the work to be done. Yet many of them have found their way to school work, and many of them have become parents.

The expression, *strict discipline*, has an appealing sound. It might seem that it is what we want. But a little observation of such a parent or teacher dispels all doubt. Apparently those who have chosen to call themselves "*strict disciplinarians*" are a special type of the *genus homo*. Some would classify them as psychopathic—and in some cases, there is no doubt they are. They take themselves so seriously that they cannot see the child except as a little old man who never smiles—or never *should*—but always goes about with a serious look as though the world would go to pieces if he did not hold it in place by the spiritual force seen in his attitude. That is the S. D. He is not a good teacher, nor are our best teachers and parents S. D.'s. Their theory of life and their methods do not make for freedom and happiness, cooperation and general welfare. They lack most of the qualities that are desirable and necessary. They are not social (to mention only one), they take themselves so seriously that they could not imagine being chummy with a child.

I had a friend once who was perfectly typical. With adults

he was a delightful companion, but put him with children, he froze up at once. One of his duties as assistant head master was to see that the boys and girls as they came from the dining room, did not stop and talk in the rather narrow passage way that led to the outside. To do so blocked the way for those in the rear. There was nothing serious in the situation momentary forgetfulness occasionally that called for nothing more than a look or a smile with perhaps a word of reminder. Other teachers handled it easily. But to him this was a case where *strict discipline* must be maintained. As usual with such people, it was an unpleasant task for him. I have often seen him stand and watch a group that had stopped, until he became so angry that he was red in the face. When he could stand it no longer, he would march up and say angrily "*You are breaking a rule*"

As a sample of what *strict discipline* does to the children, the following study made some ten years ago, speaks volumes.

As part of an elaborate questionnaire study, 17 questions indicating strict home training were included. The results for 230 graduate students in education indicate that children who were severely disciplined usually became adults who hated their parents, quarrelled with associates, were unable to lead mature and independent lives, and were maladjusted, over conscientious, fearful, and unhappy. This severity in home discipline was associated with poor marital adjustment on the part of the parents, with social and economic handicaps, and a lack of modern religious ideas. Step parents were not necessarily more strict than own parents.

Chapter VIII.

Rough Places Made Smooth

ONE HEARS IT SAID OCCASIONALLY THAT HARDSHIPS AND difficulties are good for the child and necessary for the production of successful men. There is an element of truth in this, but it is not so important as some would make it.

It is one of those partial truths which are dangerous because the unthinking apply them where they do not fit, and calamity may follow.

Life is made up of hardships and difficulties—not fully, but there are plenty. It is true that hardships are experiences that sometimes compel one to face problems the solution of which may start habits that are supremely useful. They may show one that he has abilities in lines which perhaps he would not have discovered otherwise. But that he would not have been successful without that experience does not follow. There are too many people who have made a great success of life without ever having had to face serious hardship.

The objection to the acceptance of such a theory is that it encourages us to tolerate conditions that must not be tolerated. Parents and teachers alike frequently excuse themselves by saying: "Yes, it is a little rough on the children, but hardships are good for them." When psychology began to be applied to education and teachers were urged to make their classes interesting to the children, the process was at once dubbed "soft pedagogy" and was vigorously opposed by certain groups.

The fact is, of course, that there are plenty of difficulties and

hardships in life, and we do not need to tolerate any that can be prevented—much less plan new ones

Every child who is healthy and has inherited a good brain, can achieve success to the degree that he uses his brain. More over the degree of success, other things being equal, will depend not on how many obstructions he has to overcome, but upon how few. Few hindrances will leave him free to use *all* his energy for the pursuit of his goal. Parents should always encourage and never discourage the child in his efforts to attain success in life. Sad to say, too many working from a wrong philosophy, fail to encourage. It is as true of the child as of the adult that One's worst enemies are those of his own house and family —sometimes

In short, the theory that a child must be *made* to do a certain amount of work that is unpleasant and disagreeable in order to develop his character cannot be defended by a single sound argument. Normally the healthy child has an abundance of energy and he is not sparing of it. He will work until it is exhausted at anything *in which he is interested*. The being interested is often called motivation. It is all the same. But the young child does a great deal without any motive. He seems to get enjoyment out of activity itself. You can see him any day running hither and yon or round in a circle without evident purpose. He perhaps knows why he does it. He may be playing some sort of original game. At least he is active. People often remark that a child will run himself to exhaustion at his play but if you ask him to do a little work, he demurs. The reason is clear. It is not because it is work, that he demurs. It is because he is not interested, it is not his game, he sees no reason there is no motive. We have known this for years and all good teachers motivate their lessons. It used to be called preparation. The teacher prepares the child's mind for the new truth that she proposes to teach. It did help a little. But

what the teachers did not understand, and what many educators do not yet appear to understand, is that no one can 'prepare' a mind for an idea that is entirely beyond his experience. That was precisely what they were trying to do—and are still trying to do, in many cases. Most adults do not understand how a child's mind works. A few remember a little of their own childhood and so are a little intelligent in that respect. A sensible procedure in such a difficulty would seem to be to let the child show us—which he is always trying to do! But we are so obsessed with the idea that the child is stubborn, wicked or a moron, that we have never learned the true situation. Analogies are abundant yet we have never thought it out. Very few people nowadays make any effort to teach the child to walk or to talk, because we have learned that when he has developed to the right point, he will do those things without much help. We now know that there are quantities of things that a child is not interested in, because he has not yet grown to the proper stage of development or experience. And what is more significant he cannot be made to be interested—cannot be 'prepared'—until he has the necessary experiences. Not knowing that fact, we keep on trying to do the impossible. Number is one of those ideas. Because some children can handle numbers fairly early, we assume that all children can. As a matter of fact, the "number sense" develops at widely different ages in different children. Obviously to worry a child with numbers before his time, can only result in confusion and discouragement—as it has for a great many people.

Several years ago, two boys, aged six and seven, were guests in my home. I tried to entertain them, among other things, with the phonograph. It was an old fashioned Edison with cylindrical records. But the reproductions were clear and enjoyable. I played several for the boys both music and recitations. Some were humorous. With all my efforts, I could not interest

the boys. They made no comment nor asked any questions. Soon they were off at something else—nothing special, just anything, apparently to get away from the uninteresting phonograph.

Six months later, they were again with us for the day. Just out of curiosity, I again brought out the phonograph. I played one record. They were fascinated. They did not leave it until they learned to put the records on—not too simple—wind up the spring and stop it when it reached the end of the record. Some they played twice.

What had happened? Their parents knew of nothing that would have awakened their interest. Apparently they had had some experience that had fitted them for enjoying that kind of entertainment. In six months time they had "grown to it".

There are many things that a child can do, which he will not do of his own accord because he sees no reason for doing it. We can motivate him for a little while by asking him to do it to please us. If he *wants* to please us, he will work at it for a time, but it is drudgery for him, and he will leave it as soon as he can. Such a motivation is allowable in many cases; but we should always be careful not to ask too much. And we should be careful to reward him adequately. The "reward" may be praise or commendation; or it may be material—something that he wants and can enjoy. That gets into life. We all work that way. One mother made three "Log Cabin" bed quilts for her children. Each one involved 215,000 stitches and 5440 "Logs" (pieces of silk three eighths of an inch wide and from one to three inches long). Total length of logs *one fifth mile*.. Motive: to please her children.

The writer was visiting in the home of one of his pupils. The boy of the family invited him to go down to the mill-pond to see the wharf he had built. Having in mind a possible board extending out into the pond a few feet, imagine the surprise

when he found a solid stone and earth pier approximately six feet square. At the bank it was at least a foot deep and at the front fully three feet. In amazement, I exclaimed, "Who did it?"

"I did," was his reply

"Where did you get the stones?" (Some of them were pretty large for a ten year old boy to handle)

"Up there," and he pointed to an old stone wall (fence) fully forty yards at the top of a steep hill. He had hauled them down in his little cart

"And where did you get the dirt? He pointed to a hole about fifty yards in the opposite direction

'Wasn't it a lot of work?'

"Yes, but don't you think it is nice?"

There you have it! All that hard work, just because he thought it would be nice. I do not know how long it took him, but I estimated that it would have taken him and his father with a pair of horses, at least a full day to haul the material and lay up the retaining wall and fill in the dirt. And that ten year old had done it all alone. Moreover, he had no other reason for it except that he thought it would be "nice". He had no boat and there was no fishing. He just thought it would be "nice". That feat was worth to him as much as a year of school, not in information or acquired skill, but in self esteem and pride of achievement.

Neither of these deeds is unique. They are related merely to remind us of the value of a motive. And the second one indicates that it is not work that children are afraid of. If they are not workers, it is from lack of motives.

Occasionally we meet a father who says 'That coaxing stuff may be all right for some, but I have no time to waste in that way. I tell them what to do and they know that if they do not do it, they will get a strapping. And then he may add "And they like it. Children don't like this namby pamby stuff." Yes,

sometimes they do pretend to like it. And even children can get used to many things that are not good for them.

Such a method dodges the responsibility of education. As we have repeatedly urged, the child's education does not begin when he goes to school. It begins when he is born. Whether we realize it or not, what he will learn in school is largely determined by what he learns before he ever gets to school.

The father who disdains to *lead* his child by putting before him good and reasonable motives, not only treats him like a slave or a beast of burden, but he is laying up trouble both for the child and for himself. Moreover, he is missing fine opportunities to teach many things that the child may never again have an opportunity to learn.

The child who has not been injured, snubbed, scolded, frightened, driven off, always wants to help. That help should never be refused. If it cannot be used—as many times it cannot be—it should be declined as courteously as one declines an invitation to dinner. Quite often it can be accepted, but diverted more or less. Sometimes a substitution can be arranged. Anything to avoid discouraging the child who wants to help. These are usually the younger children, and they are not able to be of much help though we can sometimes pretend to let them help—and sometimes a little satisfies them. It is the older boy who has interests of his own so that when we want his help, he is not so eager. Then is the time for planning motives. Money is most always an adequate motive but most parents object to hiring their children—and they are probably right. But there seems to be no objection to so managing that the child comes to know that if he does what Dad wants, he is likely to get some reward. This is particularly desirable if the task is difficult or monotonous. A father remarked that his boy had hoed almost half of a field of corn. I remarked that it was always terribly discouraging to me as a boy, to start in alone on

a corn field or patch of potatoes He replied very promptly Oh, I never send my boy out alone to hoe I *know* how discouraging it is I go with him'

The motive that is the most satisfactory is, of course, a permanent interest in the result Ernest's wharf was a perfect example Whence came the idea that it would be nice to have a wharf there, I do not know, and it does not matter His father might have suggested it But once in his mind it was Ernest's interest That by the way, is one of the best ways to get things done But many jobs are not accepted by a mere suggestion They must be explained and the object made attractive The harder the work, the more attractive the result must appear And conversely the harder the job, the greater the mistake of *forcing* the child to do it Nor should it be forgotten that muscular work is far harder for a child because his muscles are not yet fully developed, nor has he the skill that tends to make it easier

It all comes back to the well established fact that the task that is undertaken courageously, because the child is happy to please Dad, or is interested in the result, or knows there will be some reward, will be better and more quickly done than if he is driven It is always vastly better to lead than to drive

And just here is the error of those who think that hardship, difficulties, unpleasant work develops character It all depends upon the spirit in which the work is done, and that again depends upon who orders it whose *will* controls the situation If another forces me to do the drudgery, to go through with the unpleasant job, it is no development of my character Quite the contrary, it arouses resentment and develops hatreds

If however, I *make myself* endure the discomfort, go through with the disagreeable task, I have indeed developed my character I have strengthened my will power I have learned to conquer obstacles and I have the joy of victory

It has been well said that control is a useful word, but it becomes a marvelous word when you put the little word *self* before it. It is relatively easy to control a child—and too many parents are content to stop there. But the great achievement of life is to control one's self and to develop a child who will have *self control*—and the second is not likely to happen without the first.

*'He that is slow to anger is better
than the mighty, and he that ruleth
his spirit than he that taketh a city'*

And so we come out where we went in.

It was Pygmalion who carved his beautiful Galatea out of pure ivory. So beautiful was this work of his hands that he fell in love with her—so the ancient legend has it. But it was the goddess of Love that gave it life.

For now as he gazed, a change came over the ivory shape. Its breast heaved. He pressed the hand that grew warm in his. He smiled to the face that smiled back again. He spoke and his Galatea's lips had breath to answer—Aphrodite hath worked her miracle.

*'Speechless he stood, but she now drew near,
Simple and sweet as she was wont to be,
And once again her silver voice rang clear,
Filling his soul with great felicity,
And thus she spoke, Will thou not come to me,
O dear companion of my new found life,
For I am called thy lover and thy wife' "*

That classical allegory is a poetic description of a common occurrence. It is true that we do not now, pray that the statue, the work of our hands may come to life, but we do, in a sense, fall in love with the object we have made. Every child should have the privilege.

Chapter IX.

Happiness Deferred

OF ALL THE PROBLEMS CONNECTED WITH CHILD TRAINING probably nothing is more discussed or less settled than the question of punishment.

A part of the difficulty is due to the fact that writers on the subject have seldom analyzed the problem with sufficient thoroughness. They have not appreciated the difference between legal punishments of adults, and parental punishment of children.

Webster defines punishment as: *"Any pain, suffering or loss inflicted on, or suffered by a person because of a crime or evil-doing."*

A second definition as used in law is: *"A penalty inflicted by a court of justice on a convicted offender as a just retribution and incidentally for reformation and prevention."*

Obviously such a definition relates to adults and not to children. *Children are not criminals nor evil doers. And punishment for children is only for reformation; never for retribution.*

Eighty years ago the philosopher Herbert Spencer thought he had a bright idea that "natural" punishments are the most successful from every standpoint. And the best that man can do is to imitate nature. He says: "These natural reactions which follow the child's wrong actions are constant, direct, unhesitating, and not to be escaped. No threats but a silent, rigorous performance, they are the unavoidable consequence of the deeds which they follow: they are the inevitable reactions

entailed by the child's actions. If the child runs a needle into his finger, pain follows."

Spencer overlooks the fact that "Nature"—to continue the figure—is training us to obey *Nature's Laws* while the parent's job is to train the child to obey *Man's Laws*—a very different matter. Nature's laws are fixed; man's are fickle. Nature's punishments are impersonal while man's are personal to the last degree. In nature, the punishment cannot by any possibility, be attributed to personal pique or prejudice. The parent's punishment is so directly personal that, in the child's mind it is often not associated with the offense at all. In that case, there is not the remotest chance of its having any effect toward reform. With young children especially, that is a fatal defect of punishments.

Spencer has a later paragraph, that is more in his style. He says: "Educational systems, like political and other institutions, are as good as the state of human nature permits. The barbarous children of barbarous parents are probably only to be restrained by the barbarous methods which such parents spontaneously employ: while submission to these barbarous methods is perhaps the best preparation such children can have for the barbarous society in which they are presently to play a part. Conversely, the civilized members of a civilized society will spontaneously manifest their displeasure in less violent ways—will spontaneously use milder measures: measures strong enough for their better natured children."

The history of punishment as applied to children is the most horrifying and appalling chapter in all the history of man's inhumanity to man.

The status in Old Testament history is clearly indicated by the number of times that "The Lord" told the Israelites to put to the sword every man, woman, and child of their enemies.

Elisha, the prophet, offended because some little children

made fun of his bald head, called two bears who slew forty two of the children

"An eye for an eye" was literally observed

A father accused his son of cursing and striking him. The judge said, 'The law requires that, for this deed your son shall be stoned to death. Take him without the city and see that the law is obeyed.'

Israel was by no means alone in such practices. It is said that Greek pedagogues excelled in the art of using the rod.

In India the Hindus had a saying 'A child's bones belong to the parents, his skin to the teacher.'

The Egyptian proverb was 'Boys, like asses, must be broken by lashes.'

These are not isolated cases. They are samples of what was prevalent in those early times.

The Bible stories are particularly significant because they strongly influenced Europe and America. The early church thought the Old Testament doings were binding upon all people, instead of being merely a record of what the Israelites had gone through.

Medieval Europe certainly followed the example, with greatly increased severity.

"Punishments for delinquencies in Bible time were humane compared to the customary punishments meted out to criminals in medieval times which were noted for the grossness, obscenity, inhumanity and ferocity. Such punishments were not thought wrong or questionable. There was no revolt against them in any one's mind. They were judged right, wise and necessary by full public opinion."

In England, on the 18th of January 1801, a 13 year old boy was tried, convicted and put to death for stealing a spoon. Another boy of eight was hanged for setting fire to a house. In

1837 a boy of 18 in the Millbank prison was sentenced to three hundred lashes with the cat (cat o nine tails)

In 1875 a girl of 13 was sent to jail for wheeling a perambulator on a fashionable street.

We can surely claim to be somewhat higher up on the ladder of civilization, but we are not at the top

But this is all temporizing, from Spencer to present theory and practice The fact is that the child is not an adult and what is good or necessary for the adult may be unnecessary and injurious for the child

That such is the case must become evident to anyone who studies the situation without prejudice and with an open mind

The child is admittedly immature, ignorant and innocent of those things for which adults are usually punished

Even adults are not punished for natural mistakes The writer was brought into court for parking wrong When he explained why he parked there, the judge said A natural mistake Case dismissed

Mistakes are inevitable whenever we do not understand the situation

Adults are never free from the liability to mistakes, for which no one thinks that they should be punished

Why should we be surprised if children make continual mistakes? They do not commit crimes and they do not usually do wrong knowingly

Therefore, they should never be punished Then *mistakes* should be *corrected* You will tell me that some children do wrong knowingly and repeatedly That cannot be denied, but there are two answers First, I was speaking of the child that has been properly treated and has not been injured Second, if we are considering the injured child, we are punishing him for the mistakes of those who injured him

Anyone who advocates the abolishing of punishments for

children is frequently met with the admission that "It is a good theory, but it will not work—or does not work—in practice." Let us examine that.

In the first place, such a statement is a contradiction. A good theory will work in practice; if it will *not* work in practice, it is *not* a good theory. Therefore, if it is admitted that the no punishment idea is good in theory, it must also be admitted that it works in practice.

We have already seen that in ancient times children were punished by death for trivial offenses. Gradually those customs have disappeared and with every reduction in punishments we have had children of better behavior.

When the writer was a boy, a common topic of conversation was for our parents to tell of the floggings when they went to school. In my time, they had largely disappeared. In the schools that I attended I do not remember ever seeing a pupil whipped, or corporal punishment inflicted in any form.

To-day, while only one or two states have abolished corporal punishment in the schools, it has practically disappeared from all schools. And schools were never so orderly and well managed.

In the homes, practically the same thing has happened. There is far less punishing than there used to be. And the children are better behaved. Of course, as we might expect, there are some families that have not kept up with the procession. As near as we can come at it from the studies that have been made, approximately half of the young men and women report that they were never whipped.

Of the parents, many report that they were never whipped and have never whipped their children. One mother said she had whipped her little boy *just once*; and she felt so ashamed of it that she had never done it since—and never will. And that is another argument against the practice. To strike another person—old or young—is brutal. There is no other word for it.

And many a writer has pointed out that it brutalizes those who practice it.

Of course, in the days when parents thought it was a *duty*, that partly relieved their feelings. But to-day, there is no "duty" to it. It is done from habit, and because parents "don't know what else to do." And I assure you those parents have my sympathy.

Have you ever motored and got on the wrong road? On one occasion I was on my way to a distant city which I wished to reach in the early evening. I reached one city at noon and had my lunch, after which I found my numbered highway and started. It was all new country, but at every intersection I verified my number. I was on the right road. I drove for an hour and then, not seeing my number I stopped and inquired. Imagine my feelings when I found that I had been on the right road—but *going in the wrong direction!*

These parents who have been whipping their children have been *going in the wrong direction*. I could turn around and in the end had only lost two hours time—and a little gasoline; but these parents have unwittingly injured a beloved child! Perhaps nothing can ever set him straight. What can be done?

I can only answer that question as I think I would do in such a case. First, I would right about face. I wanted to go west: I had gone north. There was nothing to do but go back. There was no use in worrying over my mistake.

I would go to my boy and make a full confession. I would tell him that I had thought the only way to make a good boy of him was to punish him when he did wrong. I would tell him how I hated to do it because I loved him. But I had learned there was a better way. I would assure him that I believed he wanted to be a good boy, but he made mistakes. From now on I was not going to whip him when he made mistakes. I was going to correct his mistakes. Then I think I would bargain

with him (I see nothing wrong in bargaining—that is in putting some responsibility on him) I would say ‘Now if I don’t whip you, will you try extra hard to do what Mother wants you to do? If you find it hard, will you come to me and let us talk it over I think I can help you Don’t you think it will be a better way than for you to make the mistake of doing wrong, and Mother having to whip you? I think so, and from now on we will have a happy home’ I wouldn’t say we will *try* it, and if it doesn’t work .

Don’t make any threats Assume that it is a success already But do not think it is going to be all plain sailing from now on Both you and your child are going to have many problems and some discouragements You both have formed habits that must be broken But you are the more experienced and must lead Never give up Never let him feel that the plan is failing If you are tempted to scold a bit, bite your tongue and smile while you tell him that you are sorry he made a mistake, he has been such a good boy lately And you are sure he is coming out all right Whenever he avoids a mistake, don’t fail to tell him how much you appreciate it And tell Daddy about it in the child’s presence Get Daddy to tell him occasionally how much better he is getting along Never let him think that you have forgotten him and how hard he is trying And *don’t* forget it You are bound to succeed Love never fails Even if he has a severe fall from grace, never give up If you can’t think of a nice thing to say, say nothing but put your arm about him and hug him to you No human being can resist that You have won when perhaps you feel as though all is lost

There is nothing iron clad about the above advice It is only an illustration and a suggestion Use your own words and thoughts

There can be no doubt that corporal punishment is a relic of barbarism From the savage days when slight offenses were

Our Children in the Atomic Age

punished by death, to the present sacredness of human life, is a long step and civilization took it slowly

One of the most surprising features, is the fact that the ancients made no distinction between children and adults. As one writer has expressed it 'It seems that grown up people through the ages, with too few exceptions, have looked upon children of tender years, as little men and little women, capable of responding to life situations as do grown up men and women, and when they failed to measure up to these expectations, they were considered delinquent and punished by the application of some form of physical pain. It seems never to have occurred to anyone, until comparatively recent times, that correction could be brought about in any other way.

Strangely enough the new order was ushered in, not by any change of feeling toward the *wicked* children, but for the *innocent* children who when accused were thrown into prison to await trial. That ought not be. In those days prisons were filthy places, and it was often *months* or even years before the case could come to trial. Hence the innocent children were punished with the guilty. That led to agitation to save these *innocent* children. That they needed to be "saved", it was argued that they were compelled to associate with hardened criminals where they learned crime. It all led eventually to the establishment of Juvenile Courts.

Juvenile Courts naturally turned attention to children as *children*. Then it was that adults began to see that children's delinquencies were *mistakes* not *crimes*. Consequently, children are no longer sent to jail or prison. The greatest value of the Juvenile Court so far, is that it has made us conscious of the child problem. As a curative agency it is not conspicuous. It points emphatically to prevention. The children whom the Court sends home with some good advice to parents, seldom appear in Court again.

Where the Juvenile Court fails, is where the family has conspicuously failed and the child has become seriously "injured". The parents have failed partly through ignorance, and through errors which we are considering in this book. Most courts do not exercise their legal authority enough over the parents who are "contributing to the delinquency of a minor child". In the last analysis, practically every child who gets into Juvenile Court, is there through the parents' mistakes. They contribute to the delinquency—often unwittingly to be sure. It would surely not be just or fair to "make a case" against all such parents; but a "gentle reminder" to all, would do much to reduce delinquency.

In the larger cities, the Juvenile Court maintains a Detention Home where the children are cared for as long as the court needs them for examination. The "civilization" of the community is often shown by the character of these "Homes"; in some cases they are what the name implies; in others, they are children's *prisons*. How "spotty" is our progress!

The last resort of the judge is the State School. In the poorer and more backward of these, the child may find corporal punishment still used, but in better ones it has been abolished.

There are three answers to the question: "Do you believe in corporal punishment?"—"Yes", "No", and "No, except in cases where nothing else works." The last is thought to be a "safe" answer. Unfortunately, there is no certainty that it *will* work where everything else has failed. Mostly, little else has been tried. On the other hand, every year shows less corporal punishment and better children. I make that statement in face of the fact that crime and delinquency are greatly on the increase. That is due to war and depression, both of which are known to cause increase in crime and delinquency. Worried families resort to drastic methods for the control of the children.

Chapter X.

Corporal Punishment

CAN WE DO WITHOUT WAR? THAT IS THE QUESTION THE world is asking. There are different answers. Some are saying Emphatically *no*. The world has always had war and always will. We are a fighting people.

Others are saying We can, or we could, *if*, and then they enumerate the conditions, many of them are fairly easily surmounted, others seem to be conditions that can never be met with civilization as it is.

Our greatest thinkers are saying *we must*. "*One world or none*" meaning that if we do not abolish war we will cease to exist.

Compared to this our question is child's play.

And yet there is a striking analogy between the two problems, and between their answers.

Many will feel about punishment as about war. Their answer will be an emphatic *no*. Some will say. If your arguments are sound, if your facts are reliable we might.

A considerable proportion will say. It is being done by a large proportion of the population in America.

In both cases circumstances seem to be driving us inevitably to the affirmative answer. Let us look a little further at the Child.

We have shown that the child who gets the help that he needs whose parents maintain that friendliness which is natural but too often missed grows up uninjured, needing no punishment because he wants to please, wants to be grown up and

wants to succeed. He makes mistakes, but his parents expect that, and correct them in ways that encourage him rather than discourage. That infant grows up an uninjured child. There are many parents bringing up that kind of child. One reason there are not more, is that too many parents are still in slavery to the ancient traditions, now exploded. Another reason is that too many parents have unfortunate temperaments that are the result of their parents having unfortunate temperaments.

These temperaments can be overcome, but too many parents have never been told that, and as a consequence, do not try.

The *injured* children are in all degrees of injury. Some are only a little injured, and if not too old, can under right treatment, recover and become useful adults. Others are rarely seriously injured, but can be greatly helped by anyone who has their welfare really at heart and is endowed with an abundance of patience and a knowledge of modern methods.

The hardest group are those who have been seriously injured, are in their middle teens and thoroughly convinced that everybody is against them. These are the ones of whom it is commonly believed that nothing will reach them except drastic punishment, usually of the corporal variety. Even these can be reformed, but it is admitted to be of rare occurrence. There are methods, but no one can predict the result because no one knows how to spot them. Corporal punishment is by no means a sure cure.

Meanwhile, punishment, especially corporal punishment is more or less under the ban. It is clearly a primitive method of control, hit upon by the cave men who found it handy and gave it no further thought. It has continued for the same reason. Its severity was increased in the middle ages under a supposed religious sanction.

There is no denying that there is a brutal element in it. Nor can it be denied that any human being who practices brutality,

is himself thereby affected, in the direction of a loss of his humane characteristic

Punishing destroys love and friendliness, it destroys the confidence of the punished in the punisher and the confidence of the punisher in the punished. It destroys the finer feelings that we should cherish. It arouses anger and resentment. It is an enemy of faith, trust and comradeship. It weakens the punishers influence. It is itself a confession of weakness and failure. In short it tends to destroy almost everything that we should hold dear, and it accomplishes little.

We have seen how it was used in the middle ages, and we are horrified at the inhumanity.

In the memory of persons now living, corporal punishment was practised on the *insane*, either on the theory that they were possessed of a devil that could only be driven out by beating, or on the pretense that they must be restrained. They were often strapped in chairs so they could not move, and the great Dr. Rush devised a head piece so that they could not even turn their head from side to side.

To day we are heartily ashamed that such practices were ever in vogue in our country. The time will come when our descendants will be equally ashamed of our practice of flogging children.

Wife beating was formerly punished by the use of the whipping post, where the victim was publicly flogged. It still exists in one state, and it would be abolished there, if a majority of the voters ever saw it used!

Public schools have attempted to abolish corporal punishment. In New Jersey, it is forbidden by state law. In Maryland teachers are denied the pleasure, but principals may do the flogging. By school board regulation, it has been prohibited in Washington D. C., Chicago and New Orleans. In some places it is permitted only with consent of the parents. That

should amount to a prohibition. What parent would ever consent to another person flogging his child!

When it was first proposed to abolish flogging in public schools, there was great excitement among the teachers. They were sure that discipline would be ruined, children would be uncontrollable when they knew that the teacher could not touch them. (What a confession of shameful methods, practices and ideals in public schools.)

When the law went into effect, all was smooth and serene, save in those rooms where teachers injudiciously made considerable talk about it in the presence of the pupils. Soon however, all was quiet, and the teachers found they had better work and a happier atmosphere than ever before. Of course they would. The children were no longer being kept conscious of the danger of punishment. They now had time to think of their work. It had a marked effect also upon the teachers. Compelled to give up punishment, they found that gentler methods were more successful. Teachers who had been greatly hated, came to be interested in their children and happiness replaced the atmosphere of 'armed neutrality'.

This bit of public school history is one more proof that punishing is a habit in a great many families. That it is a bad habit, we have given some evidence and there is an abundance available. Like all habits, it is hard to give up, hard to think that it is bad and hard to conceive that there is anything that will work as well.

The question is still asked 'What can take the place of punishment?' If punishment is unnecessary, we need nothing in its place. That it is *largely* unnecessary, is very generally admitted. It is the extreme cases that nothing appeals to except the lash. That is the opinion that many hold. And holding that opinion they find it hard to believe that it is a mistaken

view. They always have an argument which for them is a perfect answer

If one reminds them that millions of parents have no need for punishing, because their children have been so carefully treated that they never have to be punished, the reply is that they are a different kind of child "They couldn't do it with my children" Of course the answer is that it has been done, countless times, with children of all kinds and degrees of 'badness'. But it cannot be done by punishing. Our reformatories have been working for years, with all kinds of children Formerly they worked on the "*strict discipline*" plan Strict discipline meant closely watched, little freedom and corporal punishment for every infraction of the rules That plan has now been discarded in all but a few institutions where political control has been too strong to be overthrown, and a superintendent of the old school, has been able to hold on

In our *best* reformatories—now called "Industrial Schools" or better yet, State Schools—the humane spirit prevails There are no high walls about them, no corporal punishment, no solitary confinement cells The children are treated like human beings They are well fed, well housed in comfortable and pleasant cottages Every effort is made to keep them happy. They are given pleasant work to do and are taught occupations of their own choosing They are never taunted of their misdemeanors, if they must be referred to they are spoken of as their "mistake" The caretakers and teachers are employed for their ability to make friends with the children and in all ways be helpful

Besides the public institutions, there are many private enterprises—I do not mean private institutions, but individuals—that have interested themselves in a child that 'needs a friend'.

One of the most remarkable and convincing was a farmer in Butler County, Ohio Without any plan or theory, he simply

took into his home the worst cases from the Juvenile Court. He sometimes had as many as thirteen at one time. Altogether he reared forty eight "hopelessly incorrigible" boys and girls at his own expense and made them upstanding citizens. Every one made good.

Such casts clearly prove that it can be done. And the method? The first thing farmer Reese did when a new boy came, was to open a small bank account for him. Then they sat down and had an "understanding." He would say to the boy, "That little money is your start in life. You can make it grow until when you leave me you will have enough to start you in any thing you may wish to do. It all depends upon your conduct. I will give you chores to do and if you do them well and don't misbehave, I will pay you. But if you shirk your work or cause trouble, I will withdraw a sum from your account. I will never use the rod or scold you. You may run away from here any time you want. But if you will join the family and do your part like a good son, I promise you that you will be proud of yourself when you are a man."

Farmer Reese's chief asset in winning the affection and confidence of the children, was his personality. His only wealth consisted of the profits he could earn each year on his dairy farm. His only guide was the Golden Rule. He died about ten years ago at the age of seventy eight, after fifty years of hard work for the children. He was a bachelor because, he said, he "courted a woman for sixteen years and she grew tired."

In the face of such tests as farmer Reese's experience, how can we conclude that whipping is ever necessary? It isn't necessary. It is an old barbaric custom that we ought to have outgrown long ago. Many people have outgrown it. There are many families where it is never used. But if you never punish your child, that does not mean that you let him run

wild. It means that you use a better method. Reese's experience shows that it can be done.

You may be inclined to say Reese could do it, but there are not many Reeses. Do you know why you say that? It is a streak of superstition, an unconscious belief in miracle-working. Reese has something miraculous about him. He possesses some "power" that the rest of us do not have. That is what you mean. But it isn't true. No man is a miracle-worker in any true sense. Some men have so trained themselves that they do things that look like miracles. But anyone could do the same if he trained himself to it. Any of us could do what Reese did if we used his method. We said it was his personality. Don't let that frighten or discourage you. We make our personalities—or let someone else do it. The personality is being formed during all those first six years that have been so neglected; the growth of personality continues, of course, for many more years.

If punishing children for their mistakes is a part of your personality, you will punish children. But if managing children by some better method than clubbing them, is part of your personality, you will raise fine children without ever inflicting pain upon them.

What did Reese do that you cannot do? He established a friendly attitude, created confidence. He entered into a business agreement so simple and so fair that any child could understand it. On his part he promised never to use the rod or scold. On the boy's part he was free to leave when he wanted; but if he stayed and was a good son, he would be proud of himself when he was a man.

There were no threats and no uncertainties. Just good common sense. And best of all, he treated them like gentlemen, courteously.

Sometimes, when he thought a boy was "slipping", he would

give him a calf from his thoroughbred stock. When it was grown, the boy could sell it and have the money. One boy had been a court problem. He wouldn't work, he wouldn't study. He had done nearly everything a boy shouldn't do and he ran away from nearly every place the court sent him. He was about to be sent to the reformatory. Reese took him, gave him a calf and a pup. He raised the calf and sold it for \$35. One day he was bad. Reese told him he would have to take ten dollars from his bank account. The boy put his arms around Reese's shoulders and begged forgiveness. Reese did not take his money and the boy was never bad again. Reese never forgot the Golden Rule.

There was no magic there, just good common sense untrammelled by worn out traditions or habits of punishing.

After all is said and done, there must be some correctives. Boys will have temptations that are hard to resist. Unfortunate habits are formed before anyone realizes. How can these conditions be handled without resorting to punishments? The answer is, treat the child as you would a man whom you were trying to help. You would not whip him. You would not try to punish him. You would try to help him to help himself. If the case is one where some penalty is needed to help the child to resist the wrong action, make it automatic. Teach the boy to penalize himself. It is not difficult to interest a boy in such a plan. He wants to be grown up and he wants to please. William James tells of a man who wanted to reform his drinking habits. He advertised in the paper, that he would give any person ten dollars who should find him in a saloon after a certain date.

I knew a man who was much ashamed of his carelessness in dropping food on the tablecloth. He penalized himself in money. At home he gave his wife a quarter for every spot. At a hotel or restaurant, he gave it to the waiter. One girl in

a hotel refused the coin. He said: "You must take it. It is the way I punish myself for my carelessness."

We have frankly admitted that no one ever solved all of his problems correctly. This is as true of the problems that arise in the training of children as elsewhere. The parent will discover that his treatment of a certain condition was evidently not the right one—at least for that particular child.

What is to be done? Of course there is no universal answer because every child is an individual; hence what would be a solution in one case, might be no solution in another. We can only offer a few suggestions of some treatments that have proved helpful in certain cases

We have sometimes been asked: what is the fundamental problem in the bringing up of children? It may sound like an absurdly difficult question to answer. As a matter of fact it is absurdly easy. There are very few, if any, actions of a child that would be wrong if he were the only person in the world. In other words, all delinquencies, misdemeanors and crimes are acts that some other persons have said must not be done. They are all matters pertaining to the child's relation to other people—social. Therefore, it is clearly a problem of socialization. No child is naturally anti social. He is a social. He is an individualist. His instinct of self-preservation has been called the first law of nature. At least, it is the one law that he never knowingly violates. Nor does he easily delegate it to someone else.

Consequently, the fundamental problem is the problem of helping the child to adjust his behavior to other people; to become socialized. How great the problem is can be appreciated by noting the number of adults who have never succeeded in becoming socialized. Many, if asked why they have more or less failed in social adjustment would, if they could

remember, point to mistakes or failures in their early training And they would be right

It is true that circumstances beyond parental control often contribute But in the main, it is the parent's responsibility which has not been understood A highly intelligent father, frankly confessed that it never occurred to him, when his boy was small, that he needed the companionship of other boys—in other words that socialization was the great problem

Perhaps at first thought it seems impossible to train a child into what sounds like a high abstraction On the contrary, it is as easy as it is desirable In the very nature of the case, there are numerous opportunities to inculcate the idea—with out naming it And in most cases the stage is all set and nothing is needed but the habit We are so accustomed to think of punishments as necessary for such cases that the procedure we are about to describe may look like punishment, but it had been so carefully guarded that the child had no such impression—as was evident

The writer was a guest in a home where there were two children, the older three years of age We were all at lunch Something went wrong for the older lad and he began to cry The father said, quietly and pleasantly, That is all right if you want to cry, but you must go to your own room The youngster went at once, was gone perhaps two minutes and came back smiling and happy I was there long enough to discover that it was the efficient treatment for many childish difficulties And I thought what a wonderful plan, the child is learning, almost automatically, that there are certain kinds of behavior that do not go when others are around There is no anger, no hard feeling no thought of injustice It is just a matter of course It was of course, a punishment The child wanted to be with the rest of us, he had become socialized to that extent But there was no danger of too much or too little

punishment. The child himself determined the amount necessary. Twice I saw him go to his room of his own accord, when he had done something he knew was forbidden. Once he went as far as the door, and the other time he stepped inside, stood for a moment, then turned around and came back. This may sound like his taking advantage of the situation, but as one watched it there was no indication of it—he did not look around to see if he was being watched.

The child was definitely learning that there are many things that one may not do in the presence of other people. Or to put it positively instead of negatively, there is a special code for behavior in the presence of others. A part of the business of life and of education is to learn that code and not only to learn the words but the acts. A part of that code is called the Rules of Etiquette. It is perfectly easy to extend the code to cover everything now comprised under 'the law', good taste, and the proprieties.

If we began early enough and continued wisely, it would be just as easy to train a child to honesty, and truthfulness, faithfulness or whatever you wished, as to train him to wear clothes or to swallow bitter medicine when he is sick. Does that sound fanatical? If you think it does, then just stop and recall the numberless strange, ridiculous, painful and even disgusting 'customs' that various sects, religious groups, tribes and primitive races have trained their children to observe. It would seem that not only is there nothing that could not be trained into a child, but there is nothing that has not been trained into them somewhere or some time.

Much of our failure to train our children to civilized ways comes from a confusion of thought on the idea of freedom. We say we want children to be free. This is a free country. And so on.

Much of such talk is pure nonsense. Ask the man on the

street what he means by freedom. He will most likely reply: "The privilege of doing what I want to do." That is what we all mean by freedom, when we get around to arguing about it in the abstract. Then we get confused and unwittingly find ourselves discussing *absolute freedom*, an unthinkable condition which it is useless to discuss. No one is or can be free from the laws of nature; nor from the laws of man, as long as he dwells in the group that made the laws; nor from the law of custom, without usually suffering more than is worthwhile.

But any man can have freedom to do what he wants to do, whenever he wants to do only the things that are allowed. The sage declares that it is far easier to want what he gets than to get what he wants.

Again we face a problem. We can train the child to want what he gets. Then he may sit back and take what comes, making no effort to get anything better. Or we can train him to want everything he sees, and to fight for it. A world of that sort would be impossible. The other alternative is the happy mean—if one can find it.

That is the real freedom—to not want what one can't get. The child must be trained not to want what belongs to someone else. He may want one *like* it, and work hard to get it *honestly*. He must not want what he cannot get without injuring someone. Parents have a tremendous responsibility here. They can train their children to this kind of honesty if they will. But they must themselves be free from such anti-social notions as "Business is business" or "You can't succeed in business these days without resorting to sharp practices sometimes."

Another evil of the punishment habit is the great temptation it offers to threaten. Parents and teachers easily fall into the habit of threatening, "I'll punish you if you do that." That is only a softened, semi-polite form of the blasphemous expression which prays God to do the punishing. In either form it is bad

Our Children in the Atomic Age

and should be taboo. It creates, in the child, the wrong state of mind. We should make him a co-worker, not an enemy. It would be a gain if the word "punish" could be left out of our vocabulary, where children are concerned.

Do not think of your corrections as punishments, but as helpfully *pleasant suggestions for improvement*. That will improve your disposition also, which in turn will have a gratifying effect upon the child.

Do you realize what a large sale there is for books on etiquette? So many people want to improve themselves by conforming to custom. Children are no exception, unless they have been injured by the special method of being ridiculed. Give the child a chance. Never forget that he wants to be grown-up and be well thought of.

I do not forget that some children are so far injured that it is difficult to believe that they have any such desire. But that is only an appearance. At heart they do want to improve, but they think no one wants to help them. They know of no way to "save face." Too often, instead of helping them, we "rub it in." We tell them they are bad, wicked, a disgrace, stupid! Such talk should never be indulged in. What would you think of a general who would talk to his defeated army in that fashion? He would be dismissed—perhaps court-martialed! Why did we talk so much about *morale* in the war? Because morale is as important as tanks and bullets. An army whose morale is down is defeated before it fires a shot. The child's morale is every bit as important. If his morale is up, he will struggle nobly against his unfortunate habits and practices. When his morale is down he says, "Oh, h-l, what's the use." If you were setting out to deliberately ruin him, you could not lay a better foundation for your plan than just such a line of abuse. Scoldings and punishments, punishments and scoldings! No wonder children rebel against such treatment! And knowing little

about the world, their rebellion takes a wrong form and they only get into deeper trouble

*Corporal punishment must go And eventually it will go
For an adult to deliberately inflict pain upon a defenseless
child is not in line with the march of civilization*

"What will we do when we cannot whip our bad children?" That was the question the teachers asked when corporal punishment was forbidden in the schools. They were greatly surprised to find that they did not miss it! They did not have as many bad children as they formerly had. By their whipping, they had been making bad children, and did not know it!

I once saw in a large factory, this placard *In case of fire, first of all Keep Cool*. It struck me as humorous in case of fire, keep cool! But, of course, it was excellent advice.

In the face of all the annoyances, the doubts and fears and perplexities that arise in connection with children's misdeeds, the first and most important habit for parents and teachers is to *keep cool*.

In all the great problems of life, the intelligent man says 'Wait, wait, let me think.' In other words he tries to keep cool and think it out. Is there any greater problem in life than the eternal welfare of your child? As I see it, there is none. The child's success in life may depend upon how you handle this situation. Keep cool! If you think, most situations are not so important, do not forget that the only way you will be sure to keep cool in the obviously important situations, is to have formed the habit of keeping cool in all cases.

Passing now, from corporal punishments to other forms of "punishment," the first suggestion is let us avoid the term punishment when thinking of children. Let us not think of their behavior as *misdeeds*, but merely as *mistakes*—as they are. Then the parents' work is not to *punish* but to *correct*.

We have already seen how the treatment can be made automatic. That does not mean that the parent leaves it all to the child. It means that he is adopting a new method of control—a method of *self-control* by the child. It involves persuading the child to assume full management of his own conduct. It is giving the child a new responsibility. He loves responsibility. He knows that it is a great step toward being a grown up, which is his great ambition.

In this, as in other ways, he needs help. He must be shown the goal. He wants to be grown up, he must act like a grown up in all the ways that are compatible with the fact that he is a child. I mean by that we must not make a little old man out of him. He is a child and must act like a child. He must think as a child, but it must all be leading up to manhood. He must be shown that certain kinds of conduct do not lead to successful manhood. When he develops ways and habits that are going to become liabilities instead of assets, he must overcome them. That, in many cases will be difficult. Those are the situations where, under the old plan, we resorted to punishment. Under the new plan we must show him how he can control himself.

Someone asks what is the difference between that and punishment. At first glance, perhaps no difference—but in reality it is a fundamental difference. It is the difference between the child penalizing himself to obtain the result he wants, and the parent depriving him of a pleasure that, in itself, he does not wish to give up. It is the difference between freedom and slavery. You and I do many things of our own accord that we would bitterly resent if someone else forced us to do. It is the difference between his doing what we think is right because we have the power to compel him, and *his doing right* because he sees that it is the way to attain the goal that he has—with our help—set for himself.

As we have said, that is the parents' job—and it is not always

an easy task. If the parent has made no mistakes previously, it is easy. But parents are human and make mistakes. If one has made too many mistakes, and the child has somewhat lost confidence in the parent, it may be difficult, but it will never be any easier. The battle must be won now, else the war will go on until control is lost.

The parent can always win, but he must watch his every step, and he must use all the tact possible and infinite patience.

A story is told of William Jennings Bryan when he was Secretary of State. A foreign ambassador had asked a favor which the U. S. could not grant. It was a long interview and the arguments were strong. Finally the ambassador said: "Is that the last word, Mr. Bryan?" Bryan replied with a friendly smile: "There is no last word between friends." That is the right spirit.

With older children who have been mistreated it is often difficult. A common occurrence is for the child to threaten to leave home. That is sometimes the "last straw". *Keep cool.* Keep friendly. One can say, "That is a suggestion; let us consider it." Frequently the consideration leads to a solution. There are cases where the father has accepted that solution and helped the young man to get ready, but prolonged the preparations as long as he reasonably could, with the result that the boy discovered that he could not go through with it, and the whole matter was settled much as the father wished.

With younger children the problem is not usually difficult. It is always necessary to be careful not to suggest a penalty that is too great. It is better to make it light at first and increase it if it is found too light to accomplish the desired result.

It is a proposition where the parent has to break away from a method that has the sanction of ages but originated among prehistoric men and has long been under criticism. In its place, one adopts a method more in accordance with man's true

nature, has the approval of science and, while not yet accepted universally, has steadily gained ground because it has always been successful and led to better and happier families wherever used.

It may be well, also, to recall that it is almost a proverb that man has always clung to the old, and repudiated new ideas as long as he could hold out. But when finally adopted, he has always regretted that he did not accept them sooner.

These are times when we are told that we are facing "one world or none." Which it will be depends upon how many good men we can produce in the coming generations. In agriculture and in industry, the prevention of waste is as important as the increase of production.

We can save the waste from "injured" children by abolishing the punishment of child mistakes and substituting *friendly helpfulness*.

Part 2

Mental

A Piece Of Mind

Chapter XI.

What Is He Thinking

We have been considering the child from the standpoint of his relation to his environment, his parents and their opportunities and obligations to help him to prepare himself to get on in the world into which he has been born

We must now get a more intimate acquaintance with the child himself and his mechanisms and capacities for growth and development into the adult man that we are looking for

Is there anyone who has watched babies who has not said to himself, 'I wonder what he is thinking about? We can answer that question only in part What is thinking? How do we think? What do we do when we think? And, finally, what do we think with? We can answer the last, at least We know we think with the brain

MEMORY

In popular language, thinking is a rather general name for several processes For example we say, "That makes me think of " We could just as well say, "I remember" and it would be simpler Memory is the simplest thing about the brain We say memory is 'located' in the brain That is literally true How it comes about is well illustrated by a recent invention in the electric field

The voice in the spoken word or vocal and instrumental music is now recorded on a spool of wire in the form of magnetism Then it can be reproduced at any time and as many times as wanted It is believed that it will last indefinitely

That is a perfect description of memory. By means of the auditory mechanism of the ear, an impression is made on the substance of the brain. It is permanent—fairly so—and can be reproduced at will—almost. Indeed, it is possible that the two processes are closely analogous. We know that the brain is an electric mechanism. We know little else about the brain mechanism and on the other hand no one knows just what magnetism is. But at least it gives us a good start on our problem.

Train your memory. Send today for Prof. Blank's Memory System. A book learned at one reading.

Our older readers will remember those advertisements. They were so attractive and psychology was so little understood in those days that many people were taken in by them. The president of the college where the present writer was teaching engaged Prof. Blank to lecture to us on memory. The auditorium was filled and we were waiting anxiously. We were getting impatient when suddenly the president stepped forward and announced that the Prof. Blank had forgotten to come!

At first thought one feels that it would be a blessing to have such a memory as Prof. Blank promised. The memory can be improved somewhat as we shall see. But there is no patented system that will work miracles. Whatever benefit would be derived from his System would be at the expense of more time and labor than would be needed to learn in the natural way. There is this to be said. With Prof. Blank's presence—if he didn't forget to come—and the more or less expectancy of a miracle one's attention would be stronger than it ordinarily is on our reading or study.

The goodness of memory is mainly dependent upon two factors. The first is the capacity of the brain substance to retain the impression made upon it—called the natural retentiveness—and the thoroughness of the impression itself. Nothing is

known of any method of increasing the natural retentiveness; nor even whether it varies in different individuals, except as disease or old age *seems* to impair it somewhat.

Undoubtedly most of the variation that we notice can be accounted for by the other factor. There are extreme variations in the completeness of the original impression. First of all, there is the variation in the hearing. We know that a considerable number of children are *partially* deaf. It may not be enough to be easily detected and is therefore all the more dangerous. What the child doesn't hear he cannot remember; and not knowing of his deafness he blames his memory. Next to this comes the question of attention.

When one recalls how easily the attention of even adults may be diverted, he should easily understand why children do not remember all the things that are said to them or all the sights they are supposed to see. If one reads when a little tired, he is quite apt to find that he is at the bottom of the page and doesn't know a thing he has read on the page. Something has diverted his attention from the book and his mind has followed the new idea while his eye mechanically followed the lines in the book. The same thing may happen in conversation, and we are greatly embarrassed when we have to apologize "I beg your pardon: I did not get what you were saying."

This diversion of attention is the magician's chief stock in trade. He did not pull the rabbit out of the hat until he had first put it in the hat. But he cleverly diverted our attention at the right moment so that we did not see the rabbit go into the hat. It is a clever refinement of the crude trick that we boys used to play when we wanted the bit of candy on sister's plate and which she was carefully guarding. We exclaimed: "Who is that looking in the window?" and while she turned her attention to the window, we took the candy.

Some young people claim that nothing distracts them. They

can study in the midst of any amount of excitement. The psychologists generally declare it cannot be done. If it is done, it must require extra energy and thus be an unnatural strain on the mind, and memory would not be improved.

Memory is helped by association. It has been said that an unassociated item dropped into the mind is eternally lost. Certainly it is true that the more associations we have with any item, the easier it is to recall. The strange thing is that memory is not strengthened by exercise. One might memorize a hundred poems but he would not learn the last one any easier than he did the first. Repetition of the same poem helps the memory *for that poem*, but does not help a new one.

One can sometimes discover certain devices for remembering names or dates or other single items. But they are seldom of any use to anyone else. That is the trouble with 'Prof. Blanks System'. Teachers sometimes try to help their pupils that way. It is usually not worth the effort. One teacher told the class, 'If you want to remember the Scotch poet, think of a policeman being burned at the stake. That would be Bobby Burns.' A bright boy of the class asked, 'Why wouldn't it be Robert Browning?'

Of course it goes without saying that without memory we would be helpless and useless. The better the memory, the more efficient the man. We are born with brains of a certain *natural retentiveness*. There is no known way of improving that. But apparently it is good enough for our need if wisely used. And wise use means see that the things we need to remember make their full *impression*, that is accomplished by close attention and by *repetition*.

There is however, one more fact that should receive some consideration. A friend has above his desk, in large letters 'If I Read This, I Can't Read That' to remind him that time for reading is limited and must be used wisely. Similarly, it

appears that our capacity for memory is limited. If we load the mind with a lot of useless stuff, we may not be able to retain some of the important experiences. Stanley Hall used to remind us that "A good 'forgettery' may be as important in its way as a good memory." Prof. Blank advertises "A book remembered from one reading." But how many books do we want to remember entirely? Mighty few! *Most* books have only a little for us, for the reason that the author and the reader have not had the same experiences, and consequently there is bound to be much that the reader cannot understand, or for which he has no use.

You may have heard people say—as I have, often—"I read so much trash when I was young, that now I can't remember any book that I read." There may be some truth in a statement like that, when we remember that "Trash is anything worthless."

How can one forget what one does not wish to remember? *Not by trying to forget!* But by *not* thinking about, not talking about, not telling friends that we didn't like it—and why. Because all that is merely repetition that helps us to remember. We must ignore it: never let it come into mind, or if it comes do not entertain it. Think immediately of something else.

All this can be explained to the older children and will appeal to their desire to be grown up and become intelligent.

IMAGINATION

When one remembers something that he has seen, he generally *sees* it again, with his mind's eye—as we say; or as the psychologist says: we have a *mental image*. The explanation is easy. When you first saw the State House—let us say—you were told the name. So the name and the actual building were together registered in your brain. They constitute one *whole* and when either part comes to mind the other comes with it.

Similarly, many people have auditory images for sound heard. Mention a familiar tune and one immediately has an auditory image of the melody. Of the rest of our 'five senses' we are not so fortunate. We do not have images of odors and probably not for taste or touch.

Nevertheless, thinking in images constitutes a great part of our consciousness. We also create imagery for scenes that we have not experienced except vicariously. The likeness of our mental image to the reality, will depend upon how detailed is the description that we have heard or read. But if we have had no description, but merely heard a name, we are still likely to create our own mental image. This, of course, may bear no resemblance to the original.

When I was an infant, I was accidentally scalded on the leg. I had often heard it mentioned in the family, but never described. One day a few years ago, I remarked that I remembered the incident. Mother and older sisters exclaimed that it was impossible because I was only a little more than a year old. Still believing that I did remember it, I said, "I'll describe it to you." I went through the details of the rooms, the location of the furniture, just how the accident occurred and all about it—precisely as I recall it now while I am writing. When I had finished, they agreed that there was not one detail that was right. Of course I had to admit that, in the absence of any description I had formed my own picture of the scene. I might add that the image I had was not taken from anything I had ever seen. It was built up to fit the story as I had heard it.

However, I had a 'come back'. They doubted that I remembered a house from which we moved before I was two years old. I insisted that if they would take me to the street, I could point out the house. That time I had a true image, I pointed it out, without any hesitation. I had not seen it since we left it more than forty years previously.

Thinking in images is so common and so natural, that we usually take it for granted and forget to mention it. But the excitement comes a little later when one day the boy rushes in from his play and shouts, "Oh, mama I saw a cat as big as an elephant," or perhaps it was a ball as big as the house. In the old days many a mother was horrified. Willie had told his first lie. He must be punished. But modern parents are better informed. They know that he isn't lying; he is merely using his imagination. He has not only learned to think in images, but he has learned that he can *combine* images and create new forms and get new ideas. He must not be punished. He should be praised and encouraged. He has laid the foundation for constructive art and industry.

His discovery in this particular case is that he can combine the image of an object with the image of a movement or a process. He has seen cats and he has seen things grow big. He combines the two and he sees in his mind's eye a cat grow to be as big as an elephant. He would not have stopped with the elephant, only it was the biggest thing he could think of just then.

Now that he has learned the game there need be no end. Sometimes mother is a little worried for fear it may *lead* to lying. No danger unless he discovers he has *deceived* you and later *wants* to deceive you. Two conditions that should never exist—and will not if you are wise. Just now it is only necessary to show him that you know the game—tell him what you have *seen*: a mosquito as big as a chicken, or whatever occurs to you, just to show him you understand the game.

This is another illustration of what we have called the "processing" of our experiences. It gives one form of what we have called "vicarious" experience; that is, the child has not personally experienced (seen) a cat as big as an elephant, but he has formed an image of such a beast as though he had seen it. The commoner forms of vicarious experiences are all those things

that we read about or hear of. We have not personally seen (experienced) them but we have a more or less complete image. Indeed, it is possible to have a better knowledge of them than we ordinarily get from personal observation because we can by reading get the combined result of the personal observations of many observers. Much of our thinking is carried on with vicarious experiences that are much more valuable than any one person is likely to have. Thus through our vicarious experiences we may become well equipped to solve many of the problems that life presents.

It is easier to think in images than without them. In much of our adult thinking we dispense with imagery, even when it is available. But if we have a complicated problem, we quickly seize paper and pencil and draw all the images we can. Many things we cannot think about without using the pencil.

I was examining an imbecile to see how much he remembered about numbers. He had been elaborately drilled some years before. I asked him how many chairs were 3 chairs and 2 chairs. He said 5. He could image three chairs and count them, then he could count 2 more. But when later after he had had time to forget the chairs, I asked him how many were 3 wunks and 2 wunks, he was lost and had no idea. He could not image a wunk. Normal children soon learn to talk numbers 3 and 2 are 5 and it makes no difference if they are chairs or wunks. Adults who use numbers extensively get to do the four operations with quite large numbers without using the pencil. But not all get beyond the twelves in the multiplication table. They know 12×12 , but 12×13 stumps them.

I once had a high school girl as assistant. One day her work was to average of a series of two numbers. After she had gone to lunch, I glanced at her work. The sum of the two numbers was sometimes 600. I found a half dozen places where she had written 600 and divided it by 2 by long division. That was a

case where some teacher of arithmetic had fallen down on her job. Had she been encouraged to think in images, she would have seen that half of 600 was 300. She was not dull. She had not had the help she needed at the right time.

I was with the critic teacher in a teachers' college. We were watching the pupil teacher conduct a class in numbers. A boy was asked $9 \times 7 = ?$ He hesitated. The teacher said "Think". The critic called her down. She said it was no place to think: the boy either knew or he didn't. The critic teacher was wrong. Thinking is always in order. Even I could solve that problem by a little thought: $10 \times 7 = 70$ and 9 is one seven less, that's 63.

The place of imagination in man's repertory is partly indicated by the frequent characterization of individuals as those who "Have no Imagination". Such a person is recognized at once as one who is lacking in something that is important for the highest attainments. To be without imagination, if taken literally, would mean that one is confined almost entirely to his personal experiences and such vicarious experiences as he can take over from reading or conversation, without needing to make any combination of images.

When one considers the results of free imagining, in literature, art and industry, one gets some realization of what the world would be without imagination.

The novelist's stock in trade is his ability to combine images and build up personalities, scenes and situations of such vividness and usefulness, that we read them for their beauty of characterization or for the clearness of their arguments.

The inventor, likewise, combines his experiences with materials, the laws of nature and art to produce the machines that accomplish what man could achieve in no other way; or the gadgets that enable us to achieve our objective in a fraction of the time that would be otherwise required.

And the artists—painters and sculptors—are no less wonderful

than the engineers and writers. And nowhere, perhaps, is the importance of imagination more clearly in evidence than here. The skill involved in being able to reproduce a *copy* of the original, in paint or marble, is remarkable. But it is the imaginative artist that charms us.

It is a common remark that we are none of us perfect. But the artist, be he writer, sculptor or painter, can by his power of combining images, add to the man or the woman, whatever beauty nature left out. And while the artist does not always attain perfection, he at least comes vastly nearer to it than the mere copyist, or than we find in nature.

Because the combinations are so numerous and so strange, there has arisen an idea that the power of imagination is unlimited. The number of possible combinations is very great, but they are limited by experience. One needs only to take his pencil and try to draw an imaginary animal. He will quickly discover that he can think of no detail that is outside his experience, real or vicarious. This shows the value of wide and varied experiences.

We sometimes say of a man, he has no imagination. It would perhaps, be more correct to say he doesn't use his imagination.

Like all mental processes, the use of imagination becomes a habit and a very useful one. With such a habit and plenty of experiences we are apt to get an original thinker—a most useful citizen.

In view of the foregoing facts and considerations, it is evident that the child's imagination should be encouraged and developed instead of being allowed to die from disuse, or ridiculed as is too often the case. In a later chapter we shall consider some of the means for cultivating it.

Imagination is one part of the thinking process as will be seen when one recalls that when one looks at a comic or a

grotesque picture he is apt to exclaim: "Who ever thought that out?"

The remaining items in the thought process are the judgment and reasoning.

JUDGMENT

The child learns very early to make judgments. Almost as soon as he can talk, he may say "milk hot" and push it away. That is judgment. He has distinguished between that milk and some other kind of milk. The only difference between that judgment and the profound judgment that comes from the Supreme Court is in the experience involved and the language used. Here again, we are apt to put our own special meaning to the word. We say such a person has no judgment, or lacks judgment. What we mean is: he does not have *good* judgment. Too many times his judgment is wrong.

The child's experience is slight and his judgment simple but good. Even to name a thing is a judgment as we see at once when one calls a beet a turnip, because it was bad judgment. The only time when such an expression is not a judgment is when one merely says what he has heard some one else say. That is simple repetition, he has made no discrimination—only uttered words.

REASONING

It is only a short step from judgment to reasoning. We have two judgments instead of one. They are not independent judgments: they must be related to each other. When the baby pushed his bottle away, we asked him why. Because it is hot. He did not say all that but that is what was in his mind. Pushing it away was a sign, meaning "I don't want it." In answer to your question he gives his reason. That is reasoning pure and simple. Again more elaborate reasoning differs only in resulting from greater experience and expressing it with more words.

In strictly formal reasoning or logic we add still another judgment All hot things are to be rejected

This milk is hot

Therefore, I reject it

The child takes short cuts, but it is reasoning just the same And it shows us that the child reasons very early and without being taught All he needs to learn is to be careful that his judgments are true And that also he learns from experience Some times he learns from his mistakes, but he learns He wants to cross a ditch He finds a board and lays it across, trying in effect All boards will help little boys to get across ditches

This is a board

Therefore, it will help me

He starts across, the board breaks and he falls in the ditch He has learned that his major premise, as the logicians call it, was not true The next time he will be more careful

Within the limits of their experience, children reason remarkably well, and they do a lot of thinking

In the foregoing pages of this chapter we have some account of the processes that enter into thinking Perhaps that is all we need but perhaps some readers would enjoy a further discussion of what the brain has to do with it We know little of the detailed mechanisms and workings of the brain in the production of our different mental processes

In the following paragraphs we have embodied enough of what little is believed to be facts, to enable the reader to have something to think about and perhaps revise as future discoveries appear

We know that we think with the brain The brain consists of about three pounds of rather soft tissue filling the entire top of the head from about the level of the eyes Under the microscope it is seen to be composed of approximately ten or twelve *billion* nerve cells Each cell is a microscopic electric

battery. The *unes* are called nerve fibers and are of variable lengths from very short to almost as long as the body. For example, one group of fibers extends from the toes to the neck, passing up the legs into the spinal column and up to its top. At that point are the cell bodies—the batteries that furnish the energy. These cells together with those from the eyes, ears, tongue and nose are called sensory nerves because they convey sensations. They pass their energy on to other groups that end in muscles, called motor cells because they cause motion in the muscles. Thus the simplest route for the energy set agoing by the stimulation of the sensory endings would be to a muscle and a movement would result. And that does happen in many cases and probably would always happen if something did not interfere. In the lower animals that have brains, it is probably what happens in the vast majority of cases. There is very little consciousness in such cases, and often none at all. But man has learned or acquired somehow the ability to interfere with that program. He can inhibit the muscular response. What we call consciousness is believed to come from inhibited impulse. But the flow of energy is not stopped. It is deflected into other channels, and ends in a group or groups of cells that have been previously stimulated and now reproduce the consciousness (memory) that first stimulated them. That gives memory. We commonly call it an idea. An idea is the beginning of thinking. If the first idea that comes fits the situation, one entertains it, accepts the associated ideas and eventually solves his problem. If it does not fit, he abandons it and waits for another idea to come. So we see that what we *do* when we think is *nothing*. We simply wait until our nervous system brings us ideas one after another until we come to the one we want. If we have never had an experience that is useful in the present situation, we give up our problem as unsolved.

Chapter XII.

The Beginnings of Intelligence

AT THE BEGINNING OF THIS CENTURY THE BOARD OF EDUCATION of Paris ordered that all children who were two years backward should be placed in special classes. One guesses that the instigator of this move was none other than Alfred Binet himself, the world famous professor of psychology at the Sorbonne, the great university in Paris. Certain it is that he was a member of the committee to select the children.

Binet said that in as much as it would be no great honor to be in these classes, he thought the candidates should be selected with some care. Accordingly he and his assistant Dr. Thos. Simon set to work to devise suitable tests. Their work resulted in the Binet-Simon Measuring Scale for Intelligence.

Up to this time the term *intelligence* had been used only as a synonym for *knowledge*. The Scale was a success from the start and at once raised the question: What is this intelligence that we are measuring? Binet attacked the problem, gave it much thought but died before he was able to formulate a satisfactory definition. It was at once recognized that intelligence is quite different from knowledge.

We start, of course, with the brain, the seat of the mind. Brains are of all degrees of excellence. The idiot is known to have a very defective brain and his intelligence is almost nil. Above the idiot, the brain is not visibly defective. Many attempts have been made to account for variations in intelligence, by some peculiarity of the brain. Size was one possibility. One might expect that great intelligence would result from a great

brain, but large brains are found in large bodies; and large men do not always show the highest intelligence.

We are almost forced to the conclusion that there *must be* a difference in brains; and there are several possibilities. For example, there are said to be twelve billion cells in the human brain. But not all of them come to complete development and function. If the complete functioning of a certain number means average intelligence, the functioning of a larger number might be expected to give better than average intelligence, while a less number would give lower intelligence.

Then the electric battery of the brain, the microscopic cell bodies may very conceivably vary in efficiency. Commercial dry batteries have a wide range of "strength" depending upon the materials used in the manufacture. From such considerations we may conclude that we are not greatly in error when we consider that part at least of the variation in intelligence is due to the brain condition.

However, we are not limited to brain structure for an explanation of differences in intelligence. There is the further question of how we *use* our brains. One may have an A-1 brain and get little intelligence out of it—so to speak—because he doesn't use it right. Just as one may have the best automobile made, and yet not get good service from it because he doesn't use it right—uses low grade gasoline, poor oil, lets the water get low and overheats the motor, etc., etc.

What do we mean by the *use* of the brain?

In the previous chapter we found that our "five senses" give us our consciousness of our experiences—what we do and what happens to us. Our stock of experiences we called the *raw material*, and then we borrowed a modern term from industry and said that it would be convenient to think of what goes on in the brain after it has recorded the experience, as the *processing*. Experiences when processed are useful for solving life's

problems. The raw material *wheat* when processed yields bread which is useful in solving the problem of nourishing the body. The processes used on the wheat are cleaning, grinding, bolting (sifting), purifying, bleaching; that gives us flour. Then we have mixing, kneading, raising, baking, and eating. Then our problem of nourishing is solved.

Some of the processes involved in preparing experiences are memory which brings the experience into consciousness, imagination which enables us to combine images into new creations, thinking which enables us to select certain experiences, judging enables us to decide upon the usefulness of the experiences, reasoning applies the final result to fit the present situation and solve our problem.

We have discussed each of these processes. It may be useful to look at them again from the standpoint of solving our problems.

The biologists have long discussed the question: What is life? One answer is that life is solving an endless series of problems. Some are simple and easily solved, but many are solved with difficulty and many are unsolved or solved unwisely. No one solves all his problems and there are many problems in sight that no one can solve as yet.

Looking at the various processes, it is at once evident that without *memory* there would be no intelligence and little progress. The experiences be they many or few, interesting or uninteresting, would be useless. Any effect that they had upon our bodies would remain, but we would have no knowledge of how we got the injury or the unusual condition. The same would be true of any effect that the experience may have had upon the mind. There is a school of thought to-day which holds that much of our "mental makeup" is due to experiences that have been forgotten. There is reason to believe that some of what we call insanity may be due to the patient having forgotten

the experiences by which he learned how to behave as so called normal people do behave

As we have seen, our memories bring our experiences into consciousness in the form of images, mental pictures. Imagination combines two or more images into a 'new creation' thus giving us new concepts in creative art, literature, and the sciences.

Thinking, making use of judgment and reasoning is the most elaborate of all the mental processes. It is the crowning glory of man.

We still have to inquire: What is intelligence? What is its value? What does it do for us?

Life as we know it, is a continuous performance of solving one problem after another. To preserve life, to make it enduring, pleasurable and worthwhile, a goodly proportion of these problems must be solved wisely.

With intelligence we solve our problems. It is possible to conceive of a high intelligence that could solve *all* our problems. Perfect experiences perfectly classified, perfect memory, reason and judgment would achieve the perfect result.

Man is far from that perfection. No man can solve all his problems wisely. If he solves a majority of them, life is tolerable more than that tends toward happiness; less makes for dissatisfaction, unhappiness, darkness, crime and destruction.

In our world there is no substitute for intelligence.

There is a convenient analogy, that may help to clarify the argument. Multitudes of the experiences of men in historic times are recorded in books. Books are kept in libraries. The Library of Congress, for example, contains approximately six million books. How useful is it to the people of the U. S.? The usefulness depends upon their availability. There are undoubtedly enough experiences recorded in those books to solve many problems. But how is one to find the book that contains the

answer That is itself a problem, but it has an answer. The books are classified Without classification, they would be useless for most purposes If they were placed on the shelves in the order in which they are received at the building, they would be useless except to one who only wanted to pass an idle hour Such a person could pick up a book at random and have a chance of getting something that might interest him for an hour But to find a book on a particular subject is a very different matter

However, the books are classified one may go there and ask for any book that was ever published and learn in a few minutes whether the library has such a book, and if it has, the inquirer can have it in his hands in an incredibly short time How is it done? By means of a catalog which lists every book and the room and the shelf where it is located Without that catalog, the book would be no more available than if it had never been classified

That is intelligence from several angles It was intelligence that wrote the book It was intelligence that evolved a useful system of classification It was intelligence that designed a building where the books could be conveniently arranged It was intelligence that prepared the usable catalog

The entire outfit is an epitome of intelligence itself

One has a problem his brain has a record of his experiences (the books) He says to himself, 'Have I any experiences that will help me?' Let me think I do not remember' (His memory is the catalog) Or he says, 'I remember this and that which may help' (The catalog is working) The experiences come to consciousness If they are adequate his problem is solved

Are his experiences classified in his brain as the books in the library? They are classified but not as fully or as scientifically as the books Nor is his memory as full and reliable as the catalog

His experiences as a child were recorded in his brain as they occurred. Most of those that occurred before he was six years old are outgrown and are never remembered. A few have been worked over and appear in later life. Few people remember much of their life before about six. We have given in the chapter on memory, one case of a perfect memory of an experience before the age of two years. It is possible that some that are never remembered, do nevertheless influence our later lives. They made an impression on the brain at the time, and perhaps that impression on the brain is never lost, even though it never comes to consciousness as a memory.

After the age of six, the experiences still come at random but they tend more and more as the years go by, to be associated with previous experiences. Thus they classify themselves, as it were.

School life tends to classify them, partly because books tend to group similar experiences, and partly because we find that it helps the memory to "tie together" similar experiences of facts.

Students and scientists definitely associate those facts and experiences that are by nature related. Thus we do get sooner or later a fairly well classified group of experiences.

If we now put together the items that we have discussed and illustrated by the analogy of the library, we can formulate a possible definition of intelligence. It would be something as follows:

Intelligence is the degree of availability of one's experiences for the solution of his immediate problems and for the anticipation of future ones.

It will be seen that the definition puts experience as the foundation of all intelligence, as it must be. It also states the purpose, which is also a necessary factor. Thinking without a purpose is no part of intelligence. Life is a series of problems and these problems must be solved. All we have to solve them

with, is our experience. The fewer and the simpler the experiences, the fewer of our problems are we able to solve.

But all the experiences of the most "experienced" man would not solve his problems unless those experiences were *available*. They would be like the books dumped in piles on the floor.

Availability is the keystone of the arch. Without the key stone, no arch. Availability varies from almost none, to almost perfect. There are many forces that tend to destroy availability, and there are many that increase it. Among those that increase the availability are thinking, reasoning, judgment and other thought processes and memory which brings the experience into consciousness.

With enough of the right kind of experiences available, one could solve the problems of the universe. Such perfection is unknown. All that we can hope for is some approach to such a condition. Fortunately there are possible compensations for lacks in the various factors. Some people who may be 'short' on experience, may by using their head manifest good intelligence. Similarly some people, without the best of brains, but with unusually good experience, succeed in solving a large proportion of their problems wisely.

Looking again at the development of the child, we note that he obviously has very little intelligence before he walks and talks. His experiences are few, what he has are of doubtful availability and he has very few problems. With the advent of ability to use language and to move about freely, conditions improve. We still have to look for signs of intelligence, but they are there. And they increase little by little, until real intelligence is born.

It is of small degree because even yet his experiences are relatively few and they are not connected so as to be available to a great degree. But he solves many little problems, which often appear to give him real pleasure.

In the working of our own minds, introspection reveals a fairly clearly demonstration of the same process. How often we say: "Oh, I know that, but I can't quite get hold of it."—we have had the right experience, but it just isn't available at the moment. Or again we think we have had no such experience, because we do not have the right association to recall it. The writer was asked if he had ever seen the laughing jackass. The laughing jackass is a bird that is native to Australia. Never having been in Australia, I promptly answered "No" to the question. A moment later I was conscious of a mental picture of the bird, and I exclaimed: "Of course, I have seen it, in the zoo at Vancouver." It was a clear case of a common difficulty. Many experiences are not at once available because we look for them in the wrong places—so to speak. My association of the bird with Australia was so strong that it, for the moment, crowded out all association with the Vancouver Zoo. It was also an impulsive response. Had I taken time to think, it clearly would have come to me—as it did later.

Thus again, the way experiences are grouped in the mind is of much importance for their availability. The books on the floor—or on the shelves—if not arranged according to some system, are not available for a particular use.

Just here lies one of the values of college education. However meager the knowledge may be, it is more or less systematic. The experiences, vicarious though they may be, are systematically arranged. Each one tends strongly to be associated with others of its class.

We do much of what we call desultory reading. It is interesting and informative, but the information is disconnected and unmethodical—as the term implies—therefore, it is largely unavailable. Systematic reading, on the other hand is connected; the facts are inter-related and consequently far more available. Other things being equal, the man who has done systematic

reading is far more intelligent, because the experiences he has acquired in this vicarious manner are available for his purposes.

It is unnecessary to point out the many ways in which parents can contribute to the child's development. Even desultory reading—to continue the illustration—is not to be decried. It is interesting and a pleasant relaxation. Much of it contains valuable information, and if the child is encouraged to talk about it, the facts can be associated with other known facts, to great advantage.

The writer was asked to read a certain novel. He did so with increasing annoyance. The author discussed a scientific subject concerning which little is known. The hero, was supposed to have certain experiences, which the author described and elaborated upon to considerable length. No one knows that such experiences are possible. Why then should a novelist, lay so much stress upon them?

The book was read and laid aside, never to be thought of again. Shortly thereafter, it was discovered that it was supposed to be *autobiographical*. Instantly it took on a value; and was re read with great avidity. Now the hero's experiences were a contribution to knowledge—real experiences of one who knew what he was talking about.

The parent has many opportunities to increase the value of the child's experiences of all kinds, and thus to help his memory and develop the habit of thinking. One cannot contemplate the development of intelligence without seeing the importance of putting the child "on his own" as much as possible. Self-control is the ideal—not parental control. The parent controls situations, but the child must control himself if he is to be a success.

Chapter XIII.

Training To Think

THE ABILITY TO THINK SEPARATES MAN FROM THE ANIMALS
Not only that, but thinking differentiates the great men from the little men. There is only one thing more important for man than thinking and that is intelligence—and thinking is of vital importance for intelligence.

We have seen that the child thinks. The next question is can parents or teachers help the child to think?

For the past 40 or 50 years we have heard much talk among educators about training children to think. No one so far as I can remember, ever raised the question whether we *can* train a child to think. We can give him an *opportunity* to think and we can help him to form certain *habits* that will be useful in his thinking but the thinking largely takes care of itself. It is a good deal like digestion. One who should advocate training people to digest their food, would be apt to be loudly laughed at—and properly. We can see that one has plenty of food and that he masticates it properly but the digestion is beyond our reach.

There is however, much to be done to encourage the child to think. William James said Man rarely thinks, and it is a perennial joke of the columnists that man will resort to great labor to avoid the necessity of thinking. It is well worth our while to consider the question in this attempt to improve the methods of bringing up children.

It is obvious that the foundation of thinking is experiences. And it must be remembered that experiences are of two kinds

There are first and most important, the child's own personal experiences the things that he has "gone through with", the things that he has seen with his own eyes, the sounds in nature and art that he has actually heard, the activities that he has participated in

Second are the experiences of others that he has heard about or read about These we call vicarious experiences They did not actually happen to the child, but he has heard about them, and through the use of his imaging power he often makes them his own and as *real* as though he had gone through them himself

Third we have the multitude of "experiences" that he has acquired by imagining, thinking and reasoning These we also call vicarious experiences They are of priceless value for his thinking and his intelligence

We said that the personal experiences are the most important They are not the most numerous But they are the most important because they are the interpreters of the vicarious experiences Without them the vicarious experiences would not be understood and could not be used in his thinking If that sounds a bit strange, think for a moment how often we try to explain something to the child by saying, "It is like " naming something that he has himself experienced Also note how quickly the child 'holds us up' if we inadvertently say it is like something that he has never seen The writer once called upon the Chancellor of a Foreign University for a special privilege The Chancellor replied 'We take care of that in this way' and then he began to explain something that I could not understand He quickly corrected himself and said, 'Of course, you cannot understand it because you do not have any such thing in America

A child that does not learn more out of school than he learns in school, learns little in school "

The child's great incentive to acquiring experiences is a strange tendency called *curiosity* and variously defined as an *instinct*, an *emotion* or an *impulse for better understanding*. By some writers it is considered the opposite of *fear*. It is found well down in the animal series and is often seen in marked contrast to fear. The term is nearly if not quite synonymous with *wonder*, and Johnson (Dr. Samuel) said, "Wonder is the effect of novelty upon ignorance," which fits well with the above definition of curiosity as the impulse or instinct for better understanding.

That the child possesses such an impulse is well known. That it leads him to acquire many experiences is also appreciated. But unfortunately we are apt to notice the inconveniences that come from the child's curiosity more than the useful ones, with the result that we often discourage the child. We get tired of his "stream of questions" and refuse to answer or sometimes even punish him. This is all wrong.

Curiosity should be regulated not destroyed. It is a wild statement to say that all discoveries and inventions are the result of curiosity. Many of them are the result of a very definite purpose. Nevertheless, it is true that many important discoveries have been made as the result of a curiosity to know "what would happen" or to see what "lies beyond". With the child especially, the desire to know leads to many valuable experiences. Time spent in answering his questions and in helping him to achieve what his curiosity urges, pays big interest on the investment. When his curiosity leads him to invade the private affairs of others he must be taught that that is akin to stealing; a vice not to be tolerated. He will make mistakes here as elsewhere; and the mistake should be corrected not by a wholesale prohibition, but by a careful explanation of just what is wrong and the need for self control over that phase

of his activity. In the role of acquiring proper and useful experiences curiosity is a power for good.

It is easy to see that the more, and more varied, experiences—both personal and vicarious—that a child has, the better prepared is he to think intelligently.

The normal healthy child is active and 'always getting into something'. But he soon exhausts his own back yard, and cries for more worlds to conquer. He can be kept in his own yard a little longer if the parents will help him a little. Show him a new game, give him new objects to play with, invite some neighbor children to come and play with him. Even let him build a play house or a shack—even if it does disfigure your neat yard, remember he is getting experiences and no one can tell how valuable they may become to him as he grows older.

But the backyard is bound to be outgrown, in time. And when it comes to that timid parents begin to worry. What may happen to him when he is out of mama's sight, is too horrible to contemplate! But most of us went through all that and came out unscarred and with a world of experience that has been of inestimable value to us.

Neither time nor space allows me to elaborate this and it is unnecessary. One more suggestion and we will move on to a new topic.

It is a most important practice to take the child to visit, whenever possible, all kinds of industries, occupations, public institutions, anything and everything that will enlarge his horizons. If possible take him on longer journeys and take care that he sees and experiences everything that is suitable—and don't interpret suitable too narrowly. And don't forget to consult the child as to what experiences he would like to have.

So much for the raw material. Now we turn to the 'processing'.

Taking them somewhat in the order in which we have dis-

cussed them, we come first to memory. If the experiences are ever to be useful, they must be remembered.

Memory is largely a matter of the brain and what is called natural retentiveness. There is not a great deal that can be done, with any hope of improving it. Of the four phases, impression and repetition are the only ones that might seem to be capable of improvement. The first is largely a matter of interest. What the child is interested in, by that very token makes the best impression. In the early years it is difficult to know just how much he understands and of course if he does not understand, he will not remember. Repetition does show that the impression was made and also deepens the brain path. As he gets old enough to be interested in his own processes it may be well to explain the simpler ones so that he can help himself.

We must not pass from the subject of memory without a reference to the importance of forgetting. In an ideal world perhaps there would be nothing that one ought to forget, but in the world as it is there is a great deal that one ought to forget. Especially is this true of the child's world.

It is not easy to lay down rules or to specify cases but there are many unfortunate incidents in every child's life that the parent knows were best forgotten. They are not the mistakes at least not all the mistakes for many of them taught a lesson that should never be forgotten. Such things as outbursts of anger humiliating experiences embarrassing situations such as most of us have experienced and wish to forget.

They can become forgotten. Nature shows us the way. It is a fact of our natures that we tend to forget the unpleasant things of life and remember the pleasant. How is it done? *By not remembering.* It is a matter of repetition. Our pleasant experiences, we think over and talk about, and there is an emotional glow of gladness. Our unpleasant experiences we

do not talk over or think about nearly as much and when we do there is no pleasant emotional accompaniment—quite the contrary

We must help the child to do the same thing. Do not let him talk about the unpleasant. That means, once the matter has been settled, never ask him about it or refer to it in his presence, and if he happens to refer to it, remind him pleasantly that 'We have all forgotten that'

Stanley Hall is authority for the following incident

A well known lady was entertaining a caller, an intimate friend, when her own little boy came running in from his play and in a stage whisper told his mother that Charlie, his little playmate had used a 'bad word' which he repeated. His mother said, 'Don't ever use that word now run and play'. When he had gone, the visiting lady remonstrated with her hostess in these words: 'My Dear, aren't you going to tell your boy what a bad word that is and that he must never, *never* use it or you will punish him severely?' The mother replied, 'No I do not want to impress it on his mind'. A wise mother!

We are not all as wise as that. We often make the mistake of impressing upon the child's mind things that should be forgotten.

The next item in the process of helping the child to think is the use of the imagination. In a previous chapter we have shown that the child thinks in images and that there comes a time when he discovers that he can combine images of things with images of processes and activities to form images of things that he has never actually seen. More than that he can combine images into things that nobody ever saw or ever will see. This latter is the use of the imagination that leads us to say that imagination is unlimited. It is unlimited in its ability to combine all the experiences one ever had into one huge complicated pile. But it is strictly limited in that no one can put into such

a pile anything that he has not experienced,—either personally or vicariously.

Since all human beings think in images more or less, it would seem that it ought to be possible to help children to use their imagination; and since we know the wonderful results that are achieved by its use, it would seem that every effort should be made to help children in its use.

We have seen something of the big stories (sometimes called "Children's Lies") that they tell when they first discover that they can create new mental pictures by combining different kinds of images. They thus become creators of new forms. They revel in it for a time, but it soon becomes an old story and is forgotten.

May it not be possible to renew their interest by showing them that they can make other combinations besides those they have ceased to enjoy? Perhaps this is the time to introduce them to Alice in Wonderland and other fairy stories; though they may come later.

In all these matters care should be had not to push the child. If he is not interested he probably has not developed to that degree. Children vary greatly in the time when their interest in a particular subject appears. The best that can be done is to watch and when a new interest is awakened, see that it is reasonably encouraged.

REASON AND JUDGMENT

It sounds fantastic to talk about reason and judgment, if we are thinking about very young children. But that is due largely to the fact that we adults commonly mean *good* judgment and *logical* reasoning when we use those terms. We forget for the moment, that good judgment is acquired from having made a great number of bad judgments. It is like the surgeon who was complimented on his wonderful operation on the eye and

replied: "Oh, but you do not know how many hundred eyes I ruined before I learned how."

The child must learn how. And one needs only to watch him at play to see him judging and reasoning—sometimes poorly, to be sure, as most beginnings are. And perhaps what we take for judgment is only impulse. Well and good, we have discovered where judgment begins. Look! Baby has put her doll to bed and wants a blanket to cover it. Within reach is a small piece of cloth. She takes it—on an *impulse* if you will—only to find that it is too small. She throws it out and hunts for something nearer right. The next time she exercises better judgment and does not pick up a piece that is obviously too small. If at first she acted on impulse when she picked the very small piece, on the second trial she used judgment when she passed up the piece that was obviously too small and took one that was more nearly a fit. And thus is judgment formed.

Reasoning probably has a similar history. It is made up of judgments. Again, watch the child. He comes from his play: "Mama, can I have a cooky?" "Why do you want a cooky?" "'cause I am hungry." There is reasoning. The full logical form would be: When one is hungry get a cooky: I am hungry now: therefore get a cooky. The child knows nothing of syllogisms, but he acts logically. Perhaps again his act is at first not reasoned but only impulsive. Well and good. Then again we have seen how reasoning begins. Watch again. The next time—or perhaps months later—he says, "I am hungry *and* I want a cooky." He has learned something. And so the process goes on until finally we have good judgment and good reasoning—at least occasionally. One must have had much experience before it is said of him, "He *generally* has good judgment and reason." And it is a very exceptional person of whom it is said, "He *always* has good judgment and sound reasons."—and then it isn't true! We only mean, by such a statement, that he

almost never has bad judgment or reasons badly Perfection is never really attained

We come back to our problem Can we train the child to exercise good judgment and sound reasoning? Again as all through this chapter, we must advise caution *Train* may be too strong a word We are dealing with matters that involve the growth of brain and the acquisition of experiences We can help the child to get experiences but the growth of the brain is outside our power to influence beyond keeping him healthy and seeing that he does not overwork We have at least one sad warning

William James Sidis was clearly a born genius and mightily brought up should have contributed greatly to the general welfare But unfortunately his father had a pet theory of education Whether the theory was wrong or whether the method of applying it was wrong is not certain At least the result was deplorably bad He was ready for college at 9 but was refused admission on account of age Although one sided and more or less a freak, he kept up appearances until about 21 Then he dropped out For the next 25 years he was nearly a useless nobody, arrested at least once for vagrancy He died at 46 a warning to over ambitious parents

As stated elsewhere, training to think has been much agitated for nearly a half century, with little or no result save that teachers have pretty generally become convinced that memorizing a text book does not train the mind or even help to think

Nevertheless from what we have seen of the nature of intelligence and the process of thought, it seems clear that help of the right kind at the right time might be of distinct value

It is good policy and always in order, to freely discuss with the child his interests and activities Such discussion aims at expressing interest in the child's life his work and his play and to emphasize the value of his good thoughts and activities

by praising them; and discouraging wrong methods or habits by ignoring them or when necessary mildly expressing disapproval.

Applying this to thinking, there seems to be no reason why one may not be of considerable help by remarking when occasion offers, "That was good judgment", or "You reason well, my son", or on the other hand when they might be improved, gently point out the errors. If the child does not seem interested, it would probably be wise to drop the matter for a while, on the supposition that the child was not yet old enough to appreciate such matters. But it should not be given up—at least until one is convinced that the child has no such interest. As we have implied, it is not known whether every child passes through such a period of interest or not. Our school methods are not sufficiently advanced to detect either the presence or absence of such phases of development.

Many people find that meal-time is a satisfactory occasion for imparting wisdom and ideals to the children. Indeed, it would be hard to find a better opportunity. The family is all together and *not* for this purpose so there is no embarrassment—as there might be if they were called together at an unusual time. The children can have their time and the parents can solve many problems by what we have called in another place "Indirect Suggestion", that is, the things are not always said *to* the children, but *for* them and where they can hear it. Moreover, the parents are free to commend good behavior, or to *mildly* reprove anything that has occurred that is not good. (And "mildly" is enough; the occasion is such that the *mild* reproof sinks in as at no other time.)

Also the parents are free to approve or criticize (with discretion) the behavior of playmates, acquaintances, or characters from literature. Altogether it is a marvelously favorable op-

portunity and could have a profound influence upon the children's present and future happiness and success. It might well be a family practice.

Of the three meals, supper or evening dinner is probably the best. Breakfast is apt to be hurried; and lunch also.

If strangers are present, the program may be somewhat modified.

Chapter XIV

Value of Will-Power

OF UTMOST IMPORTANCE IN THE REARING OF CHILDREN, is the training of the will. Yet some of our ancestors wanted to destroy it because they thought it was wholly bad. Such are some of the serious mistakes that men have made in their journey toward civilization.

In days gone by, when many things now well understood were deep mysteries, the will was commonly thought of as a great and mysterious power, of which some people were born with little, and others with a great deal, but with whatever nature had given us, we had to be content. If one had only a little, he would always be weak willed, while if he had much he would be famous for his strength of will. Great will power is an asset, provided one also possesses high ideals with tendencies to be useful and do good, if, in other words one uses it for the general welfare and not solely for one's own comfort with total disregard for others. Otherwise, one was apt to be called *wilful*. Such a child was punished for his *wilfulness*, while the adult was usually unpopular and held more or less under suspicion.

In those days, the will together with other activities of the mind, such as memory, intellect and emotions were called *Faculties*. Consequently, *will* was supposed to be satisfactorily defined as a faculty of mind.

The attempt to understand Will, like the attempt to understand other mental processes was greatly confused by the mistaken procedure of thinking of *the mental* as a *thing apart* from

its source What we call Will is more clearly understood when we give it its full name of *voluntary action*

This same error was made repeatedly by early psychologists It started wrong by separating the total mental functioning—the mind—from the object that does the functioning—the brain Much confusion would have been saved if the early psychologists could have appreciated the modern view that *mind* is not *something* apart from the brain, but is simply the name we give to the *activity* of the brain, whose activity gives rise to consciousness, and all the phases in which consciousness appears

Now all is changed Somebody woke up one day to the fact that even if he could say, 'Will is a faculty of the mind,' he knew no more about will than he did before he learned the neat phrase

Will is a short term for *voluntary action* There is another topic much discussed by laymen and philosophers alike it is freedom Curiously enough the two are in some aspects two views of the same thing Man is greatly interested in freedom, and he is greatly interested in the will The philosophers are greatly interested in the freedom of the will

Will is voluntary action Freedom is unimpeded action Freedom of the will is unimpeded voluntary action

Voluntary action is provided for in our nervous systems Freedom exists in all degrees from totally unimpeded to totally impeded, at which point it ceases to be freedom

Freedom of the will as usually discussed, is the question whether the 'voluntary action' is really voluntary, or whether it is not determined for us and we only think it is voluntary

A similar question has been raised about thinking some maintaining that man never thinks But most men who think, think that most men do not think And Prof Judson Herrick says, 'If man doesn't think but only thinks that he thinks how

did anybody ever think of such a thing as to think that he thinks?"

In a sense freedom is always freedom of the will. If the will is not involved neither is the question of freedom involved. We children used to play philosopher, and stir up argument by declaring that we never did anything that we did not want (will) to do. When challenged, we escaped by explaining that when the alternative to an unpleasant act was *more* unpleasant than the act itself, we always "wanted" to do the least unpleasant. It was quite a bit of philosophy for youngsters, but it was accepted. More recently it has appeared in the form, "It is easier to want what one gets, than to get what one wants."

It should also be noted that absolute freedom is a condition that does not exist. It is a pure fiction of the imagination and is never realized. Our freedom is limited, as we saw in Chapter I, by the laws of nature and by the laws of man.

As soon as we learn these laws and accept them, we are relatively free. This is the first business of life and education. The child begins with the laws of nature. He has little trouble with them because they are fixed and invariable. Their violation brings its own penalty. Those that are of vital importance for the child are soon taken for granted and give no further trouble.

If the laws of man could be treated the same way, life would be greatly simplified: crime and misdemeanors would largely disappear. But man-made laws have no limit. They vary with every group that presumes to make them. Many of them cannot be enforced, and their violation brings no penalty. Many simple laws are accepted without question. They are obviously desirable and do not run counter to anyone's natural inclinations. Such is, for example, the city ordinance (in the U. S.) against driving on the left side of the street. When it comes to speed laws, that is something different. It does violate natural tendencies; the necessity for it varies enormously; it

cannot be uniformly enforced and its violation usually brings no penalty, and the legal speed varies with each community, so that one can never learn. Between these two extremes there are all degrees of reasonableness and difficulties. We are speaking as adults.

When we turn our attention to the children, we see their difficulties are many times greater. They have not the experience, and seldom does anyone explain to them the reason for the law, or even tell them of the law. Moreover, many common laws do conflict with natural tendencies of children and little attempt is made to tell them the reason for the law, or such ideas as the rights of others. Once told, the child readily accepts it so far as friendly people are concerned. For unfriendly people and strangers, it is more difficult. The most extreme form is seen in the case of lovers. A lover will give up all his rights and privileges for the sake of his lady. Next to the lover comes the small child. Say to him, 'Will you do this for me?' and the answer at once is 'Yes.' This becomes untrue only when the child learns to doubt the good intentions of the one who asks the favor. With the parent who has maintained the attitude that we have urged, it *never* becomes untrue. In such cases the child's will is free because fundamentally he wills to please, therefore, the idea that he does not 'want' to do it, *never occurs to him*.

The effects of our voluntary acts may be either good or bad, useful or injurious, wise or unwise. For reasons which we shall consider presently, some people are weak-willed and some are strong-willed. When we see the good achievements we wish everybody was strong-willed. When we see the evil, we wish those people were not so persistent—had less will power. Some people thinking only of the evil that men do have advocated the 'breaking of the will' in childhood. Incidentally, this is an excellent illustration of the way some people solve their

problems if a method or a machine sometimes delivers an objectionable product, discard the method or destroy the machine. Such procedure does not savor of wisdom.

Fortunately the attempts to break the will generally failed, but the attempts did a vast amount of damage to childhood.

We have at last come to understand will better, and we find that to avoid the evil, there is no necessity to break the will. A much simpler and less dangerous method is available.

Will, or better, voluntary action has been analyzed into simpler elements which are easily understood. These elements are three: ideas, attention, and action. Every voluntary act is composed of these three essential elements. If each of them is at a maximum, the will power is at a maximum, but the weakness or absence of any *one* of them weakens or destroys the will power.

Ideas are of course the possession of every awake person, they are the thoughts that are said to fill the mind. They are of all kinds, of all degrees of value and they may be few or many. The man of experience has many ideas and many are highly valuable. The idiot has few ideas and their value is almost negligible.

In considering will power, the ideas must bear some relation to the action we wish to perform. No man has ideas on *every* subject. If one is asked to act in a certain way or why he didn't act, a very common answer is, "I haven't an idea on the subject." If true, that is an adequate answer.

A young married couple were sitting by the evening lamp. She looked up and said, "Why are our evenings so dull and stupid?"

He replied, "I haven't an idea."

She said sadly, "Perhaps that is the reason."

The second element is *attention*. That is a convenient catch word to help the memory. What is meant is that one must

keep in mind the act that he wishes to perform, until the time comes when he can carry out his idea. That may be a short time or a long time, but one is always in danger of forgetting what he wanted to do. The matter may have to be laid aside for a time, but it must never be forgotten. The ability to keep the plan in mind is greatly aided by other ideas which may be said to reinforce the original thought. These are mainly ideas of the value of the act to be performed and perhaps elaborated ideas of how to do it.

The third element is the *habit of action*. There are two kinds of habit of action: general and specific. The child is by nature full of activity. He wants to be doing something most of the time. This is an excellent start and basis for the specific. Having the habit of activity, it is easy for him to turn to the specific action.

For the adult, whose energy is not so abundant, it is not so easy to start a habit of specific action, as for the child. One may have the general habit of activity and one may have all the necessary ideas of making shoes, for example. But if he has not the *habit* of making shoes, it may be somewhat difficult for him to act in that way. How many of us apologize by saying, 'I have always intended to do it but never got around to it.' We never get around to it because we lack the habit.

It is easy to see that it is impossible for any man to have an *all around* strong will. One would have to have ideas on every conceivable subject; he must be able to hold his attention on the critical idea against all possible competing ideas and he needs to have habits of action in countless ways. What then do we mean, when we call a man strong-willed? We can only mean one who *generally* does what he sets out to do. Of course, the intelligent man does not undertake the impossible. He knows his limitations.

Of what use is this to parents? I assume that every parent

would be happy to have children become men or women of strong will in the best sense. According to the old theories of will, such a wish was vain. We now know that it is within the reach of every parent who is willing to pay the price. And the price is not heavy. It means only to give the child the right help, and to avoid the mistakes commonly made. From the foregoing analysis it is easy to see what is needed.

It is easy to give the child a valuable stock of ideas. Every child is naturally curious. If not rebuffed, he asks many questions. Those questions are priceless opportunities to contribute to his education and success. It is a priceless opportunity because, the question tells us that he is ready to listen. We have been too apt to put his education off until he goes to school. That is a serious mistake.

We now know that a child's education begins as soon as he is born, and moreover, at this early period, parents have great responsibility. The child's education at this time is largely the establishment of habits. His method of learning is almost entirely by imitation and from random activity. Besides imitation he has an inborn tendency to avoid pain—often called the instinct of self preservation. These two are the capital with which he starts life, and they are the two avenues through which we reach and influence his developing mind. That makes the parents' task comparatively simple for a time. It is *only* necessary to see to it that he has desirable objects and activities to imitate and that no pain comes to him from his useful activities.

After a time his imitation of speech will result in his own talking. Then arise the parents' problems. For the next ten years—more or less—the impulse is to try to teach him verbally some of the many things that we think he ought to know. At first we make fewer mistakes because we seem to sense the fact that he cannot understand language well. But when he gets

to talking rather fluently, we lose all appreciation of his limitations, and we undertake the impossible

This is where the child's questions are of inestimable value. His natural curiosity has led him to the habit of asking questions, and they become almost our only guide to the understanding of his degree of development. Children vary greatly—as every mother knows—in physical growth. The boy that is of the age for size 6 garment, many need either size 8 or size 4. The variation is even greater in mental development and in knowledge. It is never safe to assume that the child understands. Even when he says he understands, he often only *thinks* he understands. His question shows that an impression has been made. It does not always mean that he has complete comprehension. It is safest to simply answer his question, trusting that if he is ready for more, he will ask more questions—as he will if he has not been rebuffed for asking questions.

On the other hand, the question often reveals that he is ready for an *elaborate explanation of some fact or phenomenon*. If so, he should of course, have it. If one is too busy to give the information just then, commend him for his question and promise to tell him the story soon.

But suppose one doesn't know the answer. Sometimes parents are greatly embarrassed by such a question. And teachers are frequently so much disturbed, that they lose control of themselves and scold the child for asking such a question. (Some teachers seem to have the impression that because they are "teachers", they should know everything.) Whether parent or teacher, such a situation should give pleasure. It is an opportunity to "cement friendship". Contrary to the teacher's idea, one does not lose caste by saying, "I do not know." In fact, one often gains by it, he gets nearer to the child, who often feels encouraged by learning that he is not the only one who sometimes doesn't know the answer. Then if the teacher is big

enough to say "Now Willie, if you will look that up and tell me, I will be greatly pleased, it will be a real achievement ' Many a child needs just such encouragement To think that he can teach the teacher! It may be a fine incentive to study and original research

One further suggestion If you think the child is too young to understand the answer to his question, do not tell him so A child dislikes to be told that he is too young Give him a partial answer that will satisfy him for the time being A boy hearing his father talk about Einstein's theory of relativity, asked "What is relativity? "

His father said ' It is something like this, son If you were sitting in a railroad train that was going 60 miles an hour, you would be sitting still, relative to the train, but relative to the trees outside the window you would be going 60 miles an hour '

' I see, ' said the boy

The object of all this care is to avoid the danger of discouraging the child from this tremendously important habit of asking questions Once that happens we have lost one of our most valuable aids in the great work of up bringing, and especially of the developing of will power

Next to his questions, the most valuable source of ideas is direct experience To this end no opportunity to get new experiences should be neglected If it is to go on a trip with some one—or alone, when he is old enough—a little inconvenience, or even expense should not stand in the way, if it can possibly be arranged And when he returns home, do not fail to listen to his story ask questions and add bits of information that you may have All this helps to fix it in his mind and make his experiences available for future use

Every day he lives, gives the child more or less experiences of course, but the value of these can be greatly increased by a

little thought and attention from parents. The play room and the shop are of great service here.

Next to actual experience, comes what we have called *vicarious* experience, that is, by reading and being read to, by listening to stories and even adult conversation. In all this his own comments are important, and should be patiently listened to. We now know that the old adage that children should be seen and not heard, was a cruel and mistaken notion.

Our second element of will, the *habit of attention*, which enables one to hold fast the critical idea offers an opportunity for the exercise of judgment and discrimination. Few of the children have arrived at the point where they are characterized by wisdom. It is inevitable, therefore, that they should have impulses to act upon many ideas which would be impracticable or unwise. Such impulses are best allowed to be forgotten. Fortunately, that is usually an easy matter.

The great enemy of attention is what may be called the rivalry of consciousnesses. As we have seen, we are continually being buffeted by countless stimuli. All of our sense organs are ready to be stimulated, and there are generally many things happening to stimulate the eyes and the ears especially, the skin and the nose somewhat less.

In the chapter on thinking, we have seen that when we want to think, we must wait until the nerve energy flows into the right channel. But while we are waiting a new stimulus may come to us and arouse an entirely new consciousness which completely destroys the consciousness of the matter that we were thinking about. For example, One is multiplying twelve by fourteen in his head. He is half through the computation when some one asks him a question. The question drives the computation out of his mind, and he must begin all over. Again, one is telling a story when a loud clap of thunder makes everyone jump. When the excitement is over, he says, What

was I saying?' In simple matters one can sometimes hold to the original thought, but there are stimuli that are so compelling that no one can 'keep his head'. Even great plans are sometimes lost, driven out by a series of distracting circumstances. One says: 'What happened to that book you were writing? You had it pretty well along.'

'Yes, it was nearly done, but the baby got measles and died. Then we had to move and everything was upset. When I got settled, I had lost interest in the book and never finished it.'

If one is *easily* distracted that way, he is apt to be weak-willed. He goes from one thing to another without finishing any thing that he begins. That is what we mean by the necessity for a power or *habit of attention* in will.

The child himself is frequently swamped by the fertility of his imagination and never gets around to doing half the things he plans. Therefore, the parents' task reduces to the selection of the most desirable activities and throwing his influence in that direction. It is not usually difficult for the parent who has the child's confidence to keep the child's attention on the selected plan until it is worked out. This is done by praising the original idea by referring to the value of the project and by reflecting the attitude that it is well understood that the job is to be finished. If unavoidable delays defer the work, an occasional planning and setting of a possible date for beginning helps.

The third factor in the voluntary act, is habit—a *habit of acting* in the specific way to carry out the idea. A general habit of activity every healthy child has in abundance, but the specific act may be difficult at the start. I knew a lady of means, living in a nice home, having many friends and who enjoyed company to the full. But she never invited anyone to her home because she was not in the *habit* of entertaining. She could never make up her mind to undertake it. She was far from

being weak willed, but in that one particular she was helpless. Most of us know people who do easily, things that we could not do without a great struggle—if at all. We are all weak willed along some lines. Hence the importance of training children in the habit of acting along as many useful lines as possible.

Many people become 'almost crazy' if they have to speak in public. They never acquired the habit. That is an illustration of many habits that children should acquire, because while one may not expect to become a public speaker, there are many occasions when the modern man (and woman) is likely to be called upon to say a few words.

It is not difficult to start most any habit with the young child provided he has not been laughed at, or frightened or scolded.

It is thus seen that it is not too difficult to develop in the child a strong will, enable him to overcome difficulties, and achieve success in whatever he undertakes.

But we have also seen that a strong will may lead one into error as well as to useful achievements. What then is to be done? Is there no way of using this great power so that it shall be an asset instead of a liability? There is such a possibility. The Will is subject to the control of the intelligence as we have seen.

History could give us many cases of men of strong will achieving remarkable successes and of others who failed. We may mention one of each.

In 1854 at the age of 35 Cyrus W. Field conceived the idea of a telegraph cable to England. The cable had to be laid, of course, on the bottom of the ocean. This Herculean task was accomplished, but *five* times the cable parted in mid ocean. A new company had to be organized and not until 1866 did the *Great Eastern* steamship succeed in laying the cable. For *twelve* years Field held to his purpose until success was achieved in spite of colossal discouragements. It is a marvellous story.

The second case is that of Mark Twain's famous kaotype

a marvelous type setting machine that could do more things with type than anything ever invented. For some six years Mark poured his dollars into it, and it never earned a cent. This was a case where intelligence would have saved the day. Mark Twain was a highly intelligent man—in spots. But his intelligence did not run in the direction of type setters. He was no judge of such matters. He had the will power but not the experience to control it.

In conclusion *The Will*, as formerly understood, has "gone by the board." There is no such thing. It is replaced by the longer expression, but more correct, *voluntary action*. Probably the expression *the will* is destined to stay with us because it is convenient, but every thoughtful person should know exactly what it stands for.

"There being no will there is nothing to be broken." All attempts to 'break the will' are wasted energy and do more harm than good to the child. If the child is too persistent in his mistakes, it is his ideas that must be changed, certainly not his power of attention nor his habit of acting. If he has a wrong idea, show him his error. If he has the faith in you that he should have—and will have if you have taken the right attitude toward him—you will have no difficulty in correcting any error that he may have fallen into. Even if he cannot accept your argument, he will follow your advice because it is *you*.

It is not uncommon to hear a parent say, "I don't want my child to suffer as I have suffered." And yet they forget to train them so that they can do without suffering the things that they will almost certainly need to do when they are grown.

Many such useful habits should be started in early childhood, without discussion or question. Too often, we talk too much about it thereby making the child self conscious and afraid. It should be done as we teach him to act a charade. One doesn't

say, "Willie, will you be the wolf in the play? Will you? Oh, please" Instead, we take it for granted that Willie is going to do his part. We say, "Here Willie, you put on this wolf mask, and when John comes in, you growl like a wolf."

There are quantities of things in child training that should be handled in just that way. One of the commonest errors is in relation to food. One should never ask a young child if he likes this or wants some of that. If it is good for him, put it before him and say nothing. If you ask him, there are many chances that he will say "No", when he does not know whether he likes it or not. In this way some children build up a thoroughly abnormal 'appetite' for which there is no real reason beyond the fact that they were asked to make a decision before they had had sufficient experience.

We trust the reader remembers that we are here speaking of *very young* children who have not yet had experience enough to be able to make a decision in such matters. With older children, or in matters where their experience is adequate, the very opposite treatment is called for. They should be given every opportunity to render judgment or make a decision. And in many cases where the consequences are not too serious they should be allowed to experience the consequences of a wrong decision. Of course this must not be carried too far, but within limits it is the best, as it is the most effective, education.

As the child gets older—the time must be discovered by careful observation and occasional trials—he is able to make good decisions in simple matters. This beginning should be welcomed with enthusiasm by the parent. Soon the child will not only be making decisions but producing his own arguments. Here the parent has a delightful experience in guiding the child in the use of arguments. Here again, his good arguments

are to be recognized and praised, his poor arguments to be corrected very gently so as not to discourage him. There was formerly a type of parent who would say, "A child argue with his father? Not in my family. I will not permit it." I believe the type has passed away. They have learned the error of their point of view, and wisely changed their attitude.

Today we recognize as never before that if the child is to grow into a capable and efficient man or woman, there must be a considerable period of practice. We cannot keep him a child until he is twenty and expect him to jump suddenly into manhood. If he is not allowed to practice being a man long before he is twenty, he must practice it for long years after he is twenty, before he attains to the true status of manhood. The trait that perhaps shows this more than any other is will power—the ability to act voluntarily in all those matters that make up the part of the useful citizen.

I once heard a highly intelligent woman, in the course of a friendly argument with a gentleman of approximately *sixty years*, make this remark, half humorous and half serious. "I think you will grow up, but I am sure you will never grow old." I had known the gentleman for many years. He had always been a problem to me, and now this remark helped explain him. He had never grown up. He was not childish. He was not a failure. He had done and was at that very time doing important work. But there was something about him that was "different" from the average. And that was it, he had never grown up. Then I began to go over his life as I had known it.

His father had died when he was a child. His mother, left penniless had little time to devote to his up-bringing. He was lacking in the very things that we are discussing. Schools in his day were very poor, and no one had ever helped him to think. He was intelligent but his thinking was never profound.

His reasoning was usually correct but his judgments were not mature. It seems to me now that if he could have had some help and encouragement along the lines we are discussing, he might have made a greater impression and had greater influence than he had. He was not a nonentity, but perhaps he might have been a *great* leader if he had had more help to grow up.

Chapter XV.

The Good Of Feeling Good

IN THE REARING OF CHILDREN, LITTLE ATTENTION HAS BEEN given to the emotions. This may be due to a general impression emotions are a natural condition that is unchangeable. Again we have a case of misunderstanding due to confusion over heredity. There are doubtless some hereditary elements in the problem, but there are too many cases of persons overcoming their objectionable emotions to doubt that they are controllable—even to elimination.

The following is one list of the emotions

Positive Emotions

Joy	Love
Mirth	Tenderness
Ecstasy	Pride
Wonder	Exultation
Awe	Satisfaction
Affection	Hope
Cordiality	Gratitude
Admiration	Pity

Negative Emotions

Fear	Anger
Grief	Jealousy
Shock	Coyness
Disgust	Hatred
Timidity	Envy
Shame	Remorse
Detestation	Dread
Revenge	Anxiety
Suspicion	Scorn

They are here divided into two groups—the positive and the negative, with the thought that the positive seem to be beneficial and add to our personality, while the negatives detract.

It will be noted that the degree of intensity in some cases determines whether a particular emotion is objectionable or not. Also some are used in conversation with little feeling—

more nearly as a judgment. Eg we say, 'I hate it', when we only mean that we do not care for it.

We surely want our children to have all the positive qualities

There are people without love for anybody, there are others who seem to have no joy in life. Such people are not attractive, nor does the stream of life flow smoothly for them. We do not like to think that our children will grow up to be that kind.

People who are full of fear, easily angered or full of hatred are seldom successful.

Contrary to general belief and practice, much can be done to control the negative emotions and encourage the positive. For the negatives, consider the following. I have a vivid recollection of an angry argument between two men. The offender was 'aching' for a fight. The other was not a fighter but stood provokingly calm while the other worked himself up to a violence seldom seen. His vigorous gesticulations and his tongue lashings were tragic. When finally he stopped from sheer exhaustion, his opponent calmly said, 'How did you get that way?' The question was a 'double header' and in my mind I turned it back to its author. How did *he* get that way? How did he keep so calm in the face of such vituperation?

What started the first man on his tirade, I never knew. Possibly a remark that might easily have been ignored, but for some reason he took offense and either gave vent to a verbal outburst or perhaps merely shook his fist at his opponent. Either was enough to augment his first feeling of displeasure, but it had the usual effect of heightening his anger. From that point on, he was constantly building up his anger until it reached the point of exhaustion. He was clearly in the habit of taking offense, and was the slave of his habit.

Meanwhile the other man was either in the *habit* of waiting before acting or else his sense of humor predominated over any incipient anger that he might have had. In either case, the

incident is an excellent illustration of the way anger can be controlled and on the other hand, what happens to it if uncontrolled

Emotions are no exception to the law of habit. Every repetition strengthens them, and every time one refuses to give way to them weakens them even to the point of almost, if not quite destroying them. There is perhaps no more important phase of child rearing than the early and persistent attention to their emotions. The positive ones should be encouraged and the negatives controlled. The best control is never to allow the occasion for anger, etc. to occur. A young child should never have any reason to be angry. As he gets older that becomes more difficult. Parents forget themselves and say or do things that arouse anger. This is where the understanding and conviction that *all* children's wrong doings are *mistakes* to be corrected and *not* wilful disobedience or original sins will save the situation. No normal parent will punish a simple mistake. Of course if we *expect* to have to punish we will find many *mistakes* that seem to call for it. Only recently, I heard a neighbor several doors away shout *Stop that Haven't I told you a dozen times not to do that*. I don't know whether she punished him or not but the voice was enough to arouse anger. Granted that the mother's patience was sorely tried but it was *her* mistake. She had not handled the case right in the beginning. A child that makes the same mistake more than *once*, presents a problem that calls for special attention. Either the child has not understood or we are dealing with something that is unusually attractive. In the latter case it calls for something besides another "Don't"—and that is not punishment or scolding. Rather it is a study of the situation talking it over with the child in a kindly way so as to elicit the child's interest and help. Even that may not accomplish the result. Then there is a real problem. But whatever happens

there must never be any anger aroused either in parent or in the child. Anger only drives apart, whereas they need to *get together*.

Fear is another negative emotion that we would largely banish if we could. There is one confusion that must be considered. There are many things that we must be afraid of because they are dangerous. The difficulty here is with language, not with the psychology. We are asked if we should not teach children to be afraid of dangerous situations. Yes, we certainly should. But when we say that we do not mean that they should have the *emotion* of fear. We mean that they should be able to form the *judgment* that certain things are dangerous. That is quite a different matter.

Emotions are states in which the body is often strongly affected. We do not need to be told that a man is angry, or frightened, or joyful; we can see it. Not all of us have seen these "bodily expressions" of emotion as they sometimes appear. Here is what a careful observer has said of *fear*. "The frightened man at first stands like a statue. motionless and breathless, or crouches down as if instinctively to escape observation. The heart beats quickly and violently. The skin becomes pale. A cold sweat appears. The hairs also on the skin stand erect. The superficial muscles shiver. The breathing is hurried. The salivary glands act imperfectly; the mouth becomes dry. The voice becomes husky or indistinct or may altogether fail."

It will be noted that none of these phenomena can be produced voluntarily. It should be remembered also that the extent of these phenomena varies with the individual and also with the intensity of the fear. In extreme terror, some are much exaggerated. It is obvious that we do not want to put the child into any such condition. Imagine a child in such a state, facing a real danger. Yes, by all means teach him to recognize danger, but do it in such a way that he will not be

frightened when he faces it And do not tell him of dangers that he is never likely to encounter

And then there is the problem of preparing the child for a coming event that is likely to frighten him One way is to tell him not to be afraid, but frequently that is not the best way

The following experience was a clever management of just such a situation, not with children, to be sure, but with a large group of adults often more difficult to handle than children.

In August 1923 the writer was invited to join the California Sierra Club on its annual outing, hiking and camping in Yosemite Park, the extensive mountainous area West, North and East of Yosemite Valley One hundred fifty men and women made up the party

We had been camping for several days and were moving the next day to a new location At our evening campfire we were frequently entertained by members of the party who had experiences to recount On this particular evening the nature guide, who frequently gave us a short talk on what he and those who had elected to tramp with him, had seen during the day, spoke as usual Among other things, he told of a *king snake* they had found From that he went naturally to other snakes including the rattlers

Now, the management knew that our next camp would be in a valley that was 'alive with rattlesnakes' The problem was to give us information that would be useful for our protection, but without arousing our fears One way, of course, would be to frankly tell us what was ahead And then proceed to allay any fears that we might have That would not have been satisfactory because the first statement would inevitably have aroused fears And first impressions are often lasting, and fear once aroused is hard to eradicate

Our nature guide was not only a lover of nature, but also a clever psychologist His 'incidental' mention of rattlers was

all planned. He proceeded in the same calm and incidental manner to tell us one interesting thing after another about the rattlesnake. Then he added, "You know, the rattler is not the dangerous creature he is sometimes imagined to be. For instance, here we are 150 of us, most of you have spent your lives in California. How many of you have ever personally known anyone that had been bitten by a rattler?" Not one hand was raised. "There, you see! He gets his bad name because if one person dies of a rattler's bite, that one case is told all over the state. Everybody hears it many times and in people's minds that one snake becomes "thousands". Moreover, the facts are that a rattler is always more anxious to get away from you, than you are to escape him. Secondly, he always warns you by rattling—a sound that you cannot mistake. And thirdly, he cannot strike unless he is coiled. He coils very slowly. And when coiled he cannot strike more than half or at most two thirds of his length. A four foot rattler is a big snake; anything larger is extremely rare."

He finished his story and we went on talking, giving no further thought to rattlers. The next day we moved. We were in the new location three days. It was estimated that we killed two hundred rattlers. I killed two. Nobody was harmed, and nobody was worried. It was a masterly handling of the situation. I perhaps should have stated that we slept on the ground, wrapped in our blankets under the open sky. I may further confess, that had he told us what was ahead of us, I would not have enjoyed these three days as I did.

Our next problem is: How can we remove a fear once it is established? Some people have the fallacious idea that the thing to do, is to subject the child to a more fearsome experience of the same kind; the idea being that if he sees that the larger "danger" is harmless, there is nothing to fear from the smaller.

The fallacy is in the fact that the child does not reason that way. It only intensifies.

A little fellow was playing happily in shallow water. His father wanted him to come out where it was a little deeper. He took the baby by the hand and started to walk into deeper water. As the water began to come up higher on the little fellow's body, he was frightened and began to cry. The father picked him up and ran into deep water and plunged under. Of course the baby was terrified. The folly, not to say cruelty, of such a procedure is hard to estimate. It might well be that the child would *never* recover from that fright. He might never enjoy the water again.

Persistent effort *might* restore him. If so, it would be by some such procedure as the following. Fears are the result of association, or as the psychologist calls it, "conditioning." To remove the fear a new association must be established—a reconditioning. In the above case, the child associates his dreadful experience with the body of water and his father. To the extent that his father is strongly associated with it, we would expect that he would shun his father—and that might well happen. But assuming that the association is mainly with the body of water, we would proceed in this manner. Take the child as near the water as he will go. Let him play there and enjoy himself. The next day go a little nearer, making sure that he is happy in his play. After many days, perhaps you may get him into the water and gradually go deeper and deeper, until he becomes perfectly at home in the water and eventually learns to swim. The father would probably have to keep away. His presence at any time might destroy all that had been gained, unless the father in the meantime had been able to win again the child's confidence. Even then the two together—the father and the water,—*might* bring back the old association.

It will be seen that it is not an easy process, but it is worth

while, to make the attempt because many times these fears are a great burden and deprive the child of much pleasant and useful occupation. The simpler fears are more easily removed. It is only necessary to plan a new association and repeat it until the child can tolerate and enjoy the object or situation that caused the fear. Until this is attained, everything that might bring back the old association, must be carefully kept away. During every exercise on the new association, the child must be kept pleasurably employed to keep him from recalling the previous fright.

The habit of getting angry, quick temper is not so easy to correct. all the more reason for preventing it. The habit *can* be corrected, but it requires great determination which in turn must come from the deepest conviction that it *must be* conquered. Some people who tell us that they cannot control it do not really wish to control it. They are in a sense, rather proud of it. But it has been discovered that most any man will control his temper, no matter what the provocation, *if there is something important at stake*.

It has been said that the class that control temper most completely, and frequently, is the merchant. He has something to sell, and he knows he cannot do business with an angry customer.

You have often heard it said that an angry man is a weak man. We do not often see it demonstrated as clearly as in the following instance.

Forty years ago the National Educational Association met in Boston. At the business meeting a prominent and very able woman teacher from a large mid western city, proposed an amendment to the constitution of the association. She presented the matter clearly and forcibly. The members were ready to pass it by a large majority. There was a little opposition but of no significance. However, the lady had evidently

worked herself to such a pitch of excitement, that even a little opposition was intolerable to her. In her anger she lost control and did one of those foolish things that, fortunately, we seldom see.

Just as the presiding officer was about to put the motion, the lady jumped to her feet and announced that if we did not pass her motion, she would bring suit against the association. That one angry remark killed her motion. It also "killed" her, politically. She never had any influence in the association after that. She never brought any suit. It was unfortunate because she was an able woman. It was also unjust in a way. We should have recognized that she was overwrought, and did not mean what she said. Some gentleman should have jumped to his feet and cleared the atmosphere by reminding us that the lady had worked hard for this amendment, and for the moment was not quite herself. He perhaps, could have saved the day. It was a case of double action. She got angry, and that made us angry. We were as weak as she, but there were more of us to bear it.

Undoubtedly we have many handicaps in the way of habits and traditions brought down from cave man days. But I suspect none impede our progress more than the habit of getting angry.

From a recent daily paper comes the following:

A sixteen year old boy stabs his mother with a bread knife. To the police, he makes this confession. I came home yesterday afternoon and told my mother I'd been truant from school for weeks. She was mad. She grabbed me by both cheeks and shook me up. I grabbed the breadknife and stuck it into her neck. I took five dollars of my money and five dollars of my mother's and started out with two bags I had packed earlier.

It is easy to complete the picture. The boy was unhappy,

had been for weeks. Apparently the trouble was at home. It was—to him at least—so serious that he could not study, so he played truant until he could decide what to do. Finally he planned to run away. His bags were all packed. Perhaps it was only a bluff to bring about an opportunity to give his side of the trouble.

That the boy had had provocation, is evident from the way his mother behaved when he told her he had played truant. No *real* mother ever shakes a child. It is believed by some psychologists to be an inborn stimulus to anger. A new born babe will scream and struggle if he is held so he cannot move. To be shaken is worse, and to be grabbed by the cheeks and shaken is the limit. It was a situation that called for what the mother evidently did not have—self-control, understanding of boys and true maternal love.

It is very clear that there was no friendly relation between mother and son. The whole history, if we had it, would undoubtedly give clear evidence of mistakes and mismanagement, which had gone from bad to worse until it ended in tragedy. The boy was undoubtedly a bad actor, but if the mother did not make him so, she at least did little if anything to soften his disposition. We must not blame her entirely, yet it was her responsibility, to a degree at least.

We want to save our children. Then why do we scold and whip and otherwise irritate them until anger becomes a fixed habit? We do it because we do not think, and we do not teach them to think. Eyes have they but they see not, ears but they hear not, brains have they but they think not.

In the dealing with the child's fears, one of the difficulties is to discover them. As a rule nobody knows what fears a child has, except the child himself, and he will not tell them because he is ashamed of them. Whenever they have been discovered he has been teased and laughed at. He does not know how to

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answer, so he keeps still. If on the school playground, he shows fear, some boy shouts "fraidy cat" and the rest sing it.

He will confess only to some one whom he trusts, who never teases nor makes fun of him, but listens quietly and then sympathizes; usually there is no one but father or mother—and not always does he trust them. Here is where freedom of speech comes in. The parent who has obtained that, has the open sesame, can get the whole story. And the child should be encouraged to tell it all, because that relieves his mind and prepares him to accept father's or mother's assurance that there is nothing to fear.

Prevention is better than cure, and parents should watch carefully to see that the young child does not acquire the fears common to childhood. No child is naturally afraid of the dark. Unfortunately, he often hears of it from other children or from other parents. The common custom of saying, "Don't be afraid," is often a mistake. It suggests that there is danger, and thereafter he may show fear for the first time.

As a beautiful example of how one wise mother dealt with a case of real fear, the following account is quoted.

"The boy sat up in bed alone in the dark. The clap of heavy thunder that had startled him out of a sound sleep was rumbling away in the distance. The house was very quiet. Suddenly, down below, he heard the creaking of a window—the pantry window. He recognized the treacherous noise of the sash at once; often enough he had slipped into the pantry himself by that same window to get a cookie or a drink of milk. He might have had them both for the asking, but he was fourteen and it seemed 'kiddish' to ask people for sweets. And now that same window had—had opened. He listened breathlessly. Somebody trying to get in—in the middle of the night—somebody—His breath caught in his throat. For the silence was broken again by a creaking of the stairs. A footstep—someone

trying to walk very quietly—someone coming nearer and nearer—up and up the stairway which ended on the landing just outside his room. Something mysterious—something that meant danger to himself—and it was coming nearer—and nearer. He slipped quietly out of bed and stood at the door of his room trying to pierce the surrounding darkness. The approaching footsteps had stopped. Now was his chance. If he could only summon up enough courage to cross the dark hall to his mother's room. But suppose, out in the dark entry, he should bump into the unknown thing coming up the stairs. "Oh," he half sobbed. "Oh, I'm—I'm afraid." The next moment he was standing in the dark by his mother's bed. But before he could find her face with his outstretched hand, she was awake; she had put out her arm and drawn him into the bed beside her. He lay with his head on her shoulder, his shaky voice babbling his terror in her ear. "Why, my son," he heard her say, "there is nothing to be afraid of. Your father went downstairs to close the windows after it began to rain, and he came back softly, so as not to wake you children." The boy pressed closer to the strong, encircling arm. His tense muscles relaxed; a sense of warm, blissful security seemed to surround and protect him. He had been so frightened. And of what? Of his own father. Yet he made no attempt to move from his mother's side. But she withdrew her arm and lifted the bedclothes. "Can't I stay a while yet?" he whispered. "It might, you know, it might begin to thunder again." As a matter of fact he was not afraid of the thunder, but he did not want to pass through the dark hall on the way to his room. His mother understood, but she gave him a gentle push. "Go back to your bed, my son," she said. "There is nothing to fear. And if you are afraid, why, you know that I am always here. You can get to me in a moment. And even when you are not close to me as you are now, my love is about you always."

He walked through the dark hall with his head up. At the top of the stairs he heard his father's footsteps, "Is that you, Dad?" he whispered, though his voice was not very steady. "I hope the rain didn't spoil anything." He caught his father's whispered "Goodnight" and in a few seconds was curled up in his own bed. "My gosh", he murmured, pulling the bedclothes up to his ears, "but I was scared. I wonder why?" He was sound asleep almost instantly, and did not hear his mother, who stood listening in the dark outside his door until he was breathing regularly and she could slip in on tiptoe to kiss him while he slept." *

There is much more to be said about the negative emotions, but I hope I have said enough to convince you that there is a big job for parents to do on the emotions.

Now we will take a look at the positive emotions. Oh, what a glorious world this would be if all the joy, love and mirth and all the rest could be cultivated to the fullest possible extent! And they could be. They are habits too, and they are habits that do not have to be taught. They are spontaneous and will grow if they are given a chance.

The lack of appreciation of the importance of the emotions for child development is shown by the great lack of facts about them. They have been taken for granted and mainly noted for their excesses. We know almost nothing of their time of appearance in childhood or of their significance. The idea of encouraging the development of the useful positive ones is rare. A few have been considered by the poets.

Even the definition of all but a few is rather vague for many people. It may be helpful to run over the list to see what they suggest for the better handling of children.

Wonder is defined as "An emotional condition elicited usually by objects which are novel, seemingly important, and in

*(From *J. R. Oliver's Fear* by permission of the MacMillan Company publishers.)

tellectually baffling " Children are full of wonder Its time of appearance is difficult to determine Children use the term rather early, but often it is merely an expression of ignorance, with probably a feeling of desire to know Such expression should be noted and the information given, when possible The temptation is either to ignore it altogether or to put it off until a more convenient time or until he is older We ignore the fact that the best time to give information, is when the child wants it If one is *sure* that it is beyond the child's ability to understand, he may be given a partial answer in terms that he can understand, leaving the complete definition until later But do *not* tell him he is too young to understand It hurts them to tell them they are too young

Affection Some dislike to see children affectionate This is unfortunate because affection is the greatest possible help in the management of children It is a mild form of love And love conquers all

Hope is another word dear to children To destroy a child's hope is to kill his ambition If he hopes for the impossible, it were better that he find it out for himself than that thou be the one to tell him

Pride is one of the emotions that takes its color from its object We condemn it when one is proud of an unworthy object, but one is justly proud of his good name, reputation and worthy achievements Such pride is the greatest assurance of continued good work It should be encouraged in children Excessive pride may partake of the nature of boasting and so becomes more or less objectionable

Cordiality, derived from *cors, cordis* the heart, is not always classified as an emotion, but as "the quality of sincere affection and kindness", is most desirable

Space does not permit further discussion, but enough has been said to indicate the importance and the desirability of

encouraging children when they manifest any of the positive emotions. Here as always the greatest encouragement comes from imitation.

The Sense of Humor. We should not leave this consideration of the emotional life without some reference to the value of a sense of humor. It is often said that a sense of humor "saves the day" or "relieves the situation". It is certainly true that those who have it meet the troublesome phases of life with less disturbance than those who are lacking in it.

It is called an emotional *attitude*: capacity or habit of mind which apprehends and appreciates the ludicrous sympathetically.

"The sense of humor is the just balance of all the faculties of man, the best security against the pride of knowledge and the conceits of the imagination, the strongest inducement to submit to a wise and pious patience to the vicissitudes of human existence."

Another writer says: "True humor springs not more from the head than from the heart; it is not contempt, its essence is love; it issues not in laughter, but in smiles, which lie far deeper."

As showing how it is prized someone has said that "Men will confess to treason, murder, arson, false teeth, or a wig. How many will own up to a lack of humor?"

Thackeray said it is "A mixture of love and wit." and Lowell calls it "A perception of the incongruous."

Six of us—four ladies and two men—had been sailing and the boat capsized. It might have been serious but fortunately we were all able to cling to the bottom of the upturned boat, where we waited. Someone asked one of the ladies how she was standing it. She replied: "All right and if I only had an oil stove, I would be quite comfortable." That was surely appreciating and incongruous. Of course we all laughed and that helped us to endure the situation.

In view of its value and the pleasure it gives when used judiciously, it would seem that it should be cultivated in children, if that is possible. The general attitude is that it is one of those qualities that some people are born with and others are born without. There is however, no evidence for that and it seems highly probable that it could be developed to quite a degree, if it were encouraged. We know that in earlier times it was often discouraged as being frivolous, irreligious or not conducive to serious mindedness. That attitude has passed.

Children certainly appreciate and are amused by the incongruous, at a relatively early age, as can be seen by their interest in the funnies. These comic strips seem to be of great value to children. The harm from them which some parents anticipated, seems never to have developed.

All things considered we seem forced to the conclusion that anything that can be done to encourage the appreciation of humor and the expression of it, makes for happiness and good conduct.

Chapter XVI.

Habit, Asset Or Liability

IF ONE WERE ASKED: "UPON WHAT DOES THE GOOD LIFE depend?" the answer *might be* "Upon habit". Habit is everything. A boy once wrote an essay on "Pins". He said pins had saved thousands of lives. Asked how that could be, his answer was "By people *not* swallowing them." Similarly, habit has saved millions of lives by people *not* having bad habits. The term seems to suggest *bad* habits more often than good ones. Yet good habits are far more numerous and more important than bad ones.

Another misconception frequently met with, is the belief that habits are easily formed, but almost impossible to break. This is doubtless due to the fact that cases where people have become slaves to habit, are interesting stories and consequently are repeated; whereas the millions of bad habits that people have broken away from, are of little interest, and are *not* repeated.

There is nothing about a habit, *per se*, hard to break any more than there is something about a button that makes it stay where it is put. It is the thread that holds the button in place; and the thread can be cut at will. Also undue strain frequently repeated removes the button. The habit, likewise is retained by the line of nerve energy that has become established in the brain by repetition. But that line also can be severed as soon as a new one is established. Moreover, new ones are constantly being established, and the old ones forgotten. Most of our fixed habits, remain because we do not

want to give them up. Of the rest, even the bad ones, we are usually not very zealous in our efforts to break them. But whenever they *must* be broken they are snapped as easily as the thread that holds the button.

The first automobile that the writer owned, had a gear shift that was opposite to the present standard. It was with some misgivings that I attempted to change over. But *it had to be done*. Although I had driven the old car four or five years and gear shifting was completely automatic, yet I made the change without a single lapse to the old habit. If the reader is still in doubt, I am sure he can think of many similar experiences. Take the experience of changing residence, where countless habits have to be replaced by new ones. How quickly one gets "settled" in his new habits, and with no great difficulty. Oh, yes, we did have several amusing mistakes where we turned to the left instead of to the right, or opened the wrong door a few times, but these were changes of so little importance that we had made no particular effort to change our habit.

The principal reason that a habit *seems* hard to change is that few people *know how*. They make the fatal mistake of trying to *not do the habitual act*, instead of the always successful method of trying *to do something else*, as a substitute for the habit. In this curious mind of ours, a simple 'no' *seems not to function*. Of course the fact is that the *negative* is negligible in comparison with the *thing negated*.

When I say to myself 'I am *not* going to smoke' the *not* is unassociated with anything in my mind; but smoking is intimately associated with the very pleasant aroma of a good cigar. If I really wish to break up the habit of smoking, I can do so very easily by the simple expedient of thinking of something else to do. For example if money is any object, I need only to say to myself, 'I am saving my nickels'. In case of particularly objectionable habits, one can think not of the habit itself

but of the evil consequences W James says ' The drunkard can reform if, when in a situation where he is inclined to drink, he will think of all the *misery* he causes himself or his family

The formerly famous Keeley Cure for the liquor habit was based upon this principle The managers instead of relying on chance to give the man the inhibiting idea, arranged that it should become a fixed association in his brain Without his knowing it, he got a dose that caused severe nausea and vomiting every time he drank an intoxicant Having been warned that liquor would eventually nauseate him, when the nausea came he said to himself Well it's the whiskey and from that time on, he could not think of liquor without also thinking of it as the cause of the dreadful nausea and, of course, could not drink it

In the case of habitual actions that have become unconscious the principle is the same, but the technique usually has to be modified Cases of absentmindedness come in here The method will not cure absentmindedness once and for all but it will cure each specific case, as a rule The method is to talk about it afterwards Tell the crowd, and laugh with them If that is not feasible, tell a friend The main requisite seems to be that it shall be told with sufficient detail so that the next time it is likely to occur one recalls the Joke and thus becomes conscious of the danger As an illustration we may recall that most men have a routine for preparing to retire for the night The first part of it is so like the preparation for putting on evening clothes for a party, that it is on record that men have gone to their room to dress for the party and when they did not appear below stairs the wife investigated and found them in bed fast asleep If one told such an experience on himself he would not be likely ever to do the same thing again

The parent's problems of controlling the child's habits are

first of all, to know when to interfere both from the standpoint of a habit that is being formed, as well as the question is it a bad habit. Here we have to remember that many activities of childhood are transient. They have their vogue and are done for. In such cases, any interference only makes the child more conscious and tends to make permanent what otherwise would have been forgotten.

Even more difficult is deciding whether the habit is good and can be let alone, or is bad and must be broken up. There are activities or methods of behaviour that are allowable, 'cunning', in little children that would be decidedly objectionable in older ones.

Some of these would be corrected by the child himself, when he is old enough, but there is likely to be an intermediate period when the parents would be embarrassed and the child not.

For many parents the most troublous time is the adolescent period and the mating. Here as usual when feasible the best procedure is prevention of trouble rather than cure.

It should be remembered that at such time the youth is passing through a wholly new experience, impelled by biological and physical forces of which he has neither knowledge nor consciousness. He needs help without doubt, but who knows how to help him? If there are any human instincts, this is the place for them. There are no rules and nature seems to say

Hands off. Nevertheless there are ways in which parents can steady the ship or smooth the waters.

The first duty is to have the right attitude—the highest respect and consideration for adolescent feelings. Most children are highly sensitive at this time. For some it is a period of great storm and stress. They become highly conscious of the future and its possibilities. New problems are continually facing them. They need help, but it must be sympathetic help. Here

is where the friendly and confidential relation saves the day

Much depends upon the habits formed earlier. The child who has had plenty of companions in the home and in the neighborhood finds himself more comfortable and prepared for the new situations. The one who has grown up alone or has been kept aloof from people especially children of his own age is not in the habit of meeting and accepting the new world that his adolescence presents to him.

This is of great importance both for his immediate comfort in the new social environment and for his future happiness when he chooses a mate and settles down to family life of his own. It is often said that in the mother's eyes no girl is good enough for her son or no boy good enough for her daughter. Where that is the case—and it must be admitted that it is shown not infrequently—it is due to lack of acquaintance. In the old days when people did not travel so extensively they knew their neighbors more intimately and when the son indicated the girl that he hoped to make his wife the parents said, "She is all right. We know the family."

Now it is too often, "Who is she? We never heard of her." She is a stranger and being a stranger she is under suspicion at least. For that reason we say begin early to develop the habit of knowing all of the children's friends both of the same and the opposite sex. Here again the ideal relation between parents and children makes it easy for them to talk freely about the situation to discuss the pros and cons all of which gives the greatest possible assurance of a satisfactory result.

When the youth's relations with the opposite sex begin to be serious in the very beginning it will generally be possible to discuss the matter. The son or daughter is then willing to listen to kindly advice. Harsh criticism is always bad technique. A friend tells me this experience which is I believe typical of a certain type. He had shown some attentions to a young

woman from motives of what might be designated pure philanthropy. He had no personal interest in her, but she was one of those unfortunate creatures who is neglected by everyone. And just to be as he termed it "decent" to her, he had shown her some kindness. One day it came to his ears that a neighbor had said, that if he should marry that girl it would break his mother's heart. His reaction in his own mind was, that if he wanted to marry that girl, he would do it no matter whose heart was broken. That was, I believe, the spirit of the times, fostered largely by the type of novels then current. It was common for the novelist to glorify the hero of the story when he married the girl he thought he loved, no matter what her character. In this case he had no desire or intention of marrying, and so no harm was done. But the remark of the busy-body neighbor might have had serious results. It is the wrong method. Had his intentions been serious, a few kindly words from his mother or dad, would have been listened to and considered, with the result, in his case I am sure, that he would have followed a wise course. This is an illustration also of the necessity of knowing the situation and acting early.

When such matters have gone "too far" and the youth believes he is in love, it is useless to openly oppose it. An entirely different technique is called for. Prof. James has with his usual wisdom, given us the cue. He says "there are many interests that can never be inhibited by the way of negation. To a man in love, for example, it is literally impossible, by any effort of the will, to annul his passion. But let some 'new planet swim into his ken' and the former idol will cease to engross his mind."

It is up to the ingenuity of the parents to see that the "new planets" are arranged for.

Before leaving this delicate but most important subject, it seems desirable to try to offer some thoughts on the most seri-

ous situation of all. If, as sometimes happens, in spite of all parental care, an undesirable marriage has taken place, what is to be done?

I shall content myself with giving the essential facts of a true story. Such a marriage had taken place. The father had found out that such action was imminent, just in time to threaten disinheritance if his son went ahead with the marriage. The family was well-to-do and disinheritance was a sad prospect. The son went forward with the marriage, not believing that his father would carry out his threat. But father was adamant. Then son went for advice to a friend of the family. The friend said, "I will see what I can do."

He called upon the father and mother—rather elderly people. He spoke very kindly to them, saying "I know what has happened, I know how you feel and I should feel the same way. I am exceedingly sorry for you. I wish with all my heart that it had not happened. But *it has happened*. Now we must consider what is to be done.

"As I see it, there are only two things to do. One is to turn them out and never see them again. But you love John; he is your youngest and for that reason, probably your dearest. You will miss him, and your remaining years will be years of sadness, and you will go down with sorrow to the grave.

"The other plan would be to accept the situation. Invite the young couple to come home here and live with you. No wife is wholly bad and you may find it not nearly as bad as you feared. At least, you will have your boy with you and you can put up with a great deal for his sake and for the sake of having him with you. If you can bring your mind to it, I would strongly urge you to take them back."

They were both in tears and as he rose to leave, the father thanked him and said: "we shall follow your advice."

The young people came home and the young wife proved to

be far better than they had anticipated. They were soon a happy family.

It cannot be claimed that all cases will turn out as happily as this one; yet it is safe to say that even if they turn out much less satisfactorily, it is still much better than the other plan. It is always the part of wisdom to make the best of a bad matter. The other plan is literally making the *worst* of an unfortunate situation.

Much has been written about habit, but nothing has ever surpassed a famous chapter by William James. No discussion of the subject is complete without reference to that classic. We must quote a page or two. He says:

"Habit is thus the enormous fly-wheel of society, its most precious conservative agent.

"Habit is second nature, or rather, as the Duke of Wellington said, it is 'ten times nature',—at any rate as regards its importance in adult life; for the acquired habits of our training have by that time inhibited or strangled most of the natural impulsive tendencies which were originally there. Ninety nine hundredths or, possibly nine hundred and ninety nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night. Our dressing and undressing, our eating and drinking, our greetings and partings, our hat-raisings and giving way for ladies to precede, nay, even most of the forms of our common speech, are things of a type so fixed by repetition as almost to be classed as reflex actions.

"The great thing in all education is to *make our nervous system our ally instead of our enemy*. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous.*

eous The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties not yet ingrained in any one of my readers, let him begin this very hour to set the matter right.

'Maxims for habit forming' The first is that in the acquisition of a new habit, or the leaving off of an old one, we must take care to *launch ourselves with as strong and decided initiative as possible*. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way, make engagements incompatible with the old, take a public pledge if the case allows, in short, envelope your resolution with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might, and every day during which a breakdown is postponed adds to the chances of its not occurring at all.

The second maxim is *Never suffer an exception to occur till the new habit is securely rooted in your life*. Each lapse is like the letting fall of a ball of string which one is carefully winding up: a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right.

A third maxim may be added to the preceding pair. *Seize the very first possible opportunity to act on every resolution*

you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new set' to the brain

"When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost. It works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete manly deed.

'This leads to a fourth maxim. *Don't preach too much to your pupils or abound in good talk in the abstract.* Wait rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. The strokes of *behavior* are what give the new set to the character, and work the good habits into its organic tissue. Preaching and talking too soon become an ineffectual bore.

'As a fifth and final maxim. *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically heroic in little unnecessary points, do every day or two, something for no other reason than its difficulty, so that, when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.

It will be noted that Prof. James is addressing adults. But the reader will discover many ways in which he can use the suggestions to help children in the establishment of useful habits. To that end a few comments may not be out of place.

Children learn rather early, what is meant by habit, and it would seem to be feasible to try to elicit their cooperation in

the general plan of establishing good habits and avoiding habits that may later cause them inconvenience or trouble. This may be done in one or both of two ways: either by direct talks in simple language with illustrations; or by what we have called indirect suggestion, where parents talk not to the child but to each other for him to hear. This includes mentioning with approval, some useful habit, or lamenting that some person has an unfortunate habit.

Sometimes it is possible to make a family affair of it: for example, a word that isn't quite the best. Suppose Dad or Mother says: "Let us all try to avoid using that word. Shall we?" Children are always delighted to enter into such a "game".

In attempting to apply any of these maxims, we must follow Prof. James' suggestion "Wait for a practical opportunity". As he points out: to get wrought up to the point of doing a good deed, and then not doing it—because there is no opportunity, or for any reason—is worse than useless because it will be harder to ever again get wrought up to that point. There are, unfortunately, many people of just that cut, any movement that is started for community welfare, finds them in the fore front of the talking and planning, but when it comes to carrying out the plans, they are never there

The application of this thought is that since we cannot make the opportunity, we must, in dealing with children, save our good talk until the opportunity arises, or is about to arise, then see to it that the child acts upon his resolution. Children—and some adults—are victims of the put it off habit. They say. "Yes, I am going to turn over a new leaf, but I won't do it to day, I'll begin tomorrow."

It is the same idea where Prof. James cites Rip Van Winkle who has promised to reform his drink habits, but puts it off with the remark "I won't count this time." and James comments "He may not count it, and a kind Heaven may not

count it; but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict literalness, wiped out."

In another chapter, we have called attention to the fact that our emotions are subject to the law of habit just as much as are our actions. It is however, far more difficult to correct an emotional habit than a behavior habit; therefore, it is highly desirable to *prevent* the negative emotional habits. That cannot be thoroughly accomplished, but results that are very much worthwhile can be achieved if we are careful to keep the child from those situations that arouse the negative emotions. If there is no stimulus, there is no emotion.

If one would make his nervous system "his ally instead of his enemy" as Prof. James phrases it, one must be on guard all the time, to see that habits that will be handicaps are *not* formed.

The parent must be the guardian for the child during all the early years. Just when the child is able to take over that responsibility has, I think, never been determined. It would seem that with his longing to be grown up, and his enjoyment of imitating his elders, he would be interested in his own habits. I dare say he would if he could understand it. We have quoted a high authority as saying that "by the time a child is five, he should be an independent human being with the habits and attitudes quite firmly established that he will carry through life."

He would have many established habits of course, but whether he would be interested in the process of formation, it is hard to guess. But whenever the time comes, it would seem that the parent could explain enough to the child, to start him

on a program of conscious development, that would have enormous value.

Habits should not be left to chance, as they too often are. It is a part of the parents' responsibility to see to it that good habits are formed and bad habits prevented or overcome. The success of such efforts will depend largely upon the strength of the will.

Chapter XVII.

Let Us Play

"PLEASE BE SEATED, GENTLEMEN " ALLESANDRO HAD ALREADY introduced his brother George whom he had persuaded to consult me on his problem.

"Very good. What can I do for you?"

"I would like to tell you briefly, my life story "

"That will save my asking a lot of questions."

"I was born and grew up near a city of about 7000 inhabitants. My father was an honest, hardworking man, well thought of in the community. My mother died when I was six After a number of years, father married again.

"Father was a man who never played And for me to go off and play ball on a Saturday afternoon, when there were weeds in the garden, was a sin. I was inordinately fond of play, and there came a time when I could no longer control the desire to join the boys in a game of ball. Accordingly, one Saturday afternoon, I ran away and joined in the game. I returned in time for supper and when father asked me where I had been, I freely told him the truth. He gave me a whipping That kept me at home for a couple of Saturdays. But about the third week, I ran away again. This time I lied about it and escaped a whipping I soon became adept at inventing stories that would enable me to escape the punishments

"About this time the step mother came into the family. She did not like me and showed it. I could do nothing to please her. Having learned to lie to father, it was easy to lie to her and so escape much of her anger. In due time I went away to

college. But before I graduated the war broke out and I joined the army (World War I.). When the war was over I returned to college and graduated. One of my instructors urged me to take another year and get my M.A. degree; then I would be able to get a good position teaching.

"I was not sure that I wanted to teach and so I declined. I got a good position in industry and soon married. Everything went smoothly for a time. Then my inordinate desire to play games led me to stay out evenings playing cards. We played for money and I usually lost. My wife asked why I was out so late. Having lied to my father and to my step-mother, it was easy to lie to my wife. But finally this failed because I could not explain where the money went to. When I finally confessed, there was a "scene". I promised to reform, and was forgiven. I kept my promise for a time. Then I fell, and there was another "scene". Soon after this a baby came to us. This held me for a time.

"But day before yesterday, my wife gave me ten dollars to pay a bill in town. I lost it in the game. I had no excuse, and could not face my wife. I did not even go home, but took the train for the big city intending to join the army. My brother overtook me and persuaded me to come to you, and here I am."

"Do you think I can help you?"

"I do not know, but I hope so."

"As I understand it, you are a victim of the gambling mania. Is that really so strong that you cannot control it?"

"No. You have misunderstood me. It is not the gambling. It is the play. I am just as happy and perfectly contented to play auction at home with neighbors who come in for an evening. The trouble is, they do not come often enough or stay long enough. They go home at ten or eleven o'clock; while I want to play on until one or two o'clock. The only place

where I can play as often and as long as I want, is at the billiard hall. And there they only play for money."

"You are quite sure that the playing for money has no special attraction for you?"

"Absolutely. I don't like it. I almost never win; but it is the only way I can get to play as long as I want."

"Now, I would like to ask you some personal questions. Are you willing to answer?"

"I will answer any question you ask."

"Do you love your wife?"

"I wish I could tell you how much."

"What about the baby?"

"The dearest thing you ever saw."

"It would seem that a baby like that and such a wife ought to hold a father and husband. But you say it doesn't; you are planning to go into the army."

"As I sit here now, I would say it does hold me; but as I remember my past, I have to admit that it has not done so."

"A wife who has forgiven you twice, would probably forgive you a third time."

"But I cannot ask her a third time."

"Are you willing that I should ask her to give you another trial?"

"I would be glad to have you."

"I will write her at once. But tell me one thing. Why are you so anxious to go back to the army?"

"Because in the army, I do not have to be responsible for my conduct. The officers take care of that."

I think that was one of the saddest confessions that I ever listened to—did not want to be responsible for his conduct. What influences could have operated to bring about such a state of mind? Let us examine as well as we can, the facts in the case.

One feels like asking the old Biblical question "Who did

college But before I graduated the war broke out and I joined the army (World War I) When the war was over I returned to college and graduated One of my instructors urged me to take another year and get my M A degree, then I would be able to get a good position teaching

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No You have misunderstood me It is not the gambling It is the play I am just as happy and perfectly contented to play auction at home with neighbors who come in for an evening The trouble is they do not come often enough or stay long enough They go home at ten or eleven o'clock while I want to play on until one or two o'clock The only place

where I can play as often and as long as I want, is at the billiard hall And there they only play for money "

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I think that was one of the saddest confessions that I ever listened to—did not want to be responsible for his conduct What influences could have operated to bring about such a state of mind? Let us examine as well as we can, the facts in the case One feels like asking the old Biblical question "Who did

sin that this man was born blind" to the obvious road to success and happiness? Only we will change the word "born" because there is no valid evidence that moral qualities are inherited.

Morals are the result of early training or unconscious influences of the environment. For the sake of simplicity, we will let the father represent those influences. This man's condition is the result of either (1) his own mistakes, or (2) his father's mistakes, or of the relation that existed between father and son. Of course, in the last analysis it reduces to the two, because the father or the son—or both—are responsible for the relation that does exist. Let us interview the father.

Our knock at the door was answered by the father himself.

"Mr. B. your son George has got into a little difficulty and has appealed to me to help him get straightened out. In order to be of service to him, I need to know more about him than he can tell me. May I trespass upon your time to ask a few questions, or would you prefer not to talk about him to a stranger?"

"If you are interested in my son, I will gladly give you all the help I can." After explaining briefly the immediate cause of George's coming to me, I said:

"George seems to have many good qualities, but with them, some rather strange contradictions. I would like to ask first, what kind of a child was George?"

"Oh, George was a good boy; a good worker. He grew up on the farm here; was generally obedient and had no bad habits."

"What playmates did he have?"

"Very few."

"Was that unfortunate?"

"I am inclined to think it was. I did not realize it at the time. I kept him busy on the farm. There were few boys near and I did not like to have him go to the village. I was afraid

of the company he might get into But I think I made a mistake I should have let him go and get acquainted with other boys He would have learned many things that would have been useful to him, even if he learned some things not so useful "

"Then you do not believe in a 'guarded education "

' Not too guarded I am convinced that the strongest characters are not produced by keeping children away from temptation They have plenty of temptations in life and they should learn early to meet and resist them '

But if they cannot resist them when grown, could they do so when immature? '

' Yes, if they are properly instructed—they will accept instruction when they are young, and if they meet only such temptations as their age and experience might reasonably enable them to face successfully '

' Could you control that? '

' I believe I could, if I had devoted myself to it I can see now, that a parent's obligation is far greater than simply to provide food and clothing A home is more than a place to sleep and eat '

' You did not realize that when George was growing up? '

' I did not think about it at all You see, in my day no attention was paid to such things My parents never gave me any suggestions, and though I had a fairly good education for those days, we were never taught anything about child nature or child training, nor anything about the responsibilities of married life We fell in love and married as a matter of course Then children came along grew and developed We *hoped* they would be 'good boys and girls If they did wrong we punished them But beyond that, we gave the situation very

little thought As I see it now, I could have done many things to have insured my boy becoming a successful man "

' As you see it now, Mr B , what would you say was your most serious mistake, or perhaps the most common mistake among parents generally?

' I think the answer to that is very clear The greatest mistake and perhaps the most common, is the failure to win and keep the child's complete and sincere confidence and trust "

' Some say that cannot be done You apparently do not agree with them "

By no means I have seen it done Anyone can see it if he looks about Those who say it cannot be done are usually the ones who have tried and failed, or more often have failed because they did not try If we tried as hard to win our children as we tried to win the woman we fell in love with, we would have little trouble with our children And if we tried as hard to keep the love of our wives as we tried to win that love, divorces would be rare

' Some may think it impossible to hold the confidence of a child but no one can doubt the desirability of it Such a relationship not only insures obedience and freedom from quarrels, but it also insures a *hearing*, it insures knowledge by the parent, of all the child's thoughts as well as actions, his plans and purposes And knowledge, in this case, is power and control

One day my boy ran away When he came home, I asked him where he had been He told me all about it He had been to the village and played ball with the boys Oh, that I had been wise enough to have learned my lesson, and handled the boy intelligently But no I was angry and I whipped him '

May I ask what you mean by Learning *your* lesson ?

I mean that the fact that the boy ran away, indicated some

thing was wrong. A boy does not face punishment for running away, without a strong motive. I can see now, that I was holding him too tight. He should have been free to tell me he wanted to go and play ball. Since he did not, I should have taken the blame. Instead of whipping, I should have explained why he should not run away. And we should have come to some agreement as to how we would both behave in the future."

"Did he ever run away again?"

"Why do you ask? Did he tell you?"

"Yes, he said the next time, he lied about it."

"That is right. He did. And I believed him. Later I knew he lied. Why did I not know, that first time, that if I whipped him he would not tell me the truth the next time? In his mind, I had whipped him because he told the truth."

"Yes, I am afraid that is the way it works. Many are greatly perplexed by such a situation. They think the boy must be punished for running away, even though he has told the truth about it."

"There need be no perplexity. If I had previously established that confidential relationship. I would have known how badly my boy wanted to play ball: he would have asked: I would have reasoned that it was normal and proper; and he would have played his game of ball. There would have been nothing to lie about and everybody would have been happy. And best of all, my boy would have been started on a right view of life, which would have saved him and the rest of us from the heart-aches of the present situation. I should be punished for that lie; not George. I drove him to it."

"I have one other question I would like to ask. George told me that he often lied to his step-mother. Was that just because he had acquired the habit of lying?"

"Not altogether. You see George and his step-mother did

not get along well I do not know whose fault it was except that as a rule it seems to me that the adult should adjust to the child or at least control the situation Unfortunately George's step-mother 'did not marry the children' It is unsafe to make dogmatic statements in such cases, but it does seem as though a woman who marries a widower with children, should at least make every effort to win the children My second wife meant well, but she took a dislike to George and never could treat him as she should have She seemed somehow to be jealous of him Perhaps we were all more or less to blame George's habit of lying to me, doubtless made it easier to continue it with her But I must say that many times he promoted peace in the family by withholding the truth from her "

We began this chapter with this story of George and his father because being an actual occurrence it shows most forcibly one phase of the play situation As the reader has seen, the tragedy of the story lies in the mistaken attitude toward play The father never played The son felt that he had an inordinate craving for play

The interview ended, I went away thinking as I have often thought, What a shame! Here is a man of excellent intelligence, good morals and high ideals Yet for want of an understanding of the child problem, lets his boy grow up with an attitude toward home and the social environment, that results in his getting into the present predicament.

Perhaps it is not so strange What we are pleased to call civilization is a plant of slow growth Man has had a long hard struggle against the forces of nature, and against his fellow men who did not speak his language Primitive man's greatest problem was to get food and shelter, and having acquired some possessions to keep these from being carried off by other men less fortunate Children only added to the difficulties for a

time at least. As they grew older, they could become of some help in the struggle. But it was ages before there was any thought of preparing children for the difficulties they were to meet. When that idea did dawn, it was only to make them hunters and warriors. Speech was of slow development and writing slower yet. Language is still an imperfect means of communication. We expend much energy trying to make our selves clearly understood. The "pen mightier than the sword" is a recent suggestion, and not yet believed by the masses.

What we think of as education or schooling, is a very modern idea confined to a small fraction of the earth's inhabitants.

In all this slow evolution of civilization children have been left to themselves except when they get in the way, then, they often were, (and are) slapped, kicked and pushed aside. More over, a mistaken philosophy has led to further serious errors in child management. It was—and is—believed by the masses that children's mistakes were due to inborn tendencies and could only be corrected by drastic punishments—if at all.

Again we ask the question. Who did sin, this man or his parents? We have seen that the father did not give George a bad reputation. In our own conversation with him, we were impressed by his normality. Something was lacking in his upbringing. That was all.

He credited himself with 'an inordinate love of play'. He was mistaken. His love of play was entirely natural. It seemed 'inordinate' because he was obstructed. His father 'was a man who never played', consequently, play was a sin. Work was the ideal. Play is like a river, the natural flowing off of excess energy. Dam the river, and unless it is handled with great wisdom, you may have a calamity—a Johnstown flood. Dam his play and you damn the child. Let the river alone and it flows harmlessly to the sea, furnishing on its way much power of great use to man.

Let the play impulse be free, only modifying it wisely, and it becomes the greatest agency for the education of the child.

The father's definition of a "good boy" is characteristic of the time—'A good worker, obedient, no bad habits'. After the boy has grown up, the father sees his mistake. A little instruction, earlier, would have saved a child.

The father's characterization of his own preparation for the responsibilities of parenthood is also typical.

The fact that George's love of play was so strong as to threaten to break up his home may have been an illustration of a more or less established principle. It seems clear that in many cases an interest that is thoroughly gratified, becomes in time, "worn out", uninteresting. While one that is only moderately gratified, never becomes uninteresting. On the other hand one that is very little gratified, grows in interest and becomes almost overpowering. It is common to cite experiences where one's former interests have been lost entirely. The difficulty in accepting the principle lies in the consideration that there are many reasons why one's interests may change. One would hardly expect an adult to have the same interests, or be as keen in any interest as in childhood.

Nevertheless, there are many striking cases of early interests being lost as well as of early deprivations being followed by excessively keen interests later. Take for example, the almost universal interest in playing cards. One often hears people say that as children they were never allowed to play cards, but since they have grown up and choose their own sports, they are crazy over cards. And equally frequent is the opposite. Those that played all they wanted to in childhood, no longer have any interest.

Whatever be the fact or the explanation, it does seem to be worth taking into consideration in the training of children. If there are habits that are harmless and useless, of which a child

becomes enamoured, it might be well to let him have his fill of it in the expectation that he would later have no interest in it.

Perhaps, if George had played his games as a child, he would not have had his trouble as an adult.

I have related George's story at length because it is a true story and such a clear demonstration not only of the *desirability*, but of the *necessity* of play in the life of a child.

Chapter XVIII.

Education From Play

MARK TWAIN SAID: "WORK CONSISTS OF WHATEVER A BODY IS *obliged* to do, and play consists of whatever a body is not obliged to do."

For the child, play is education; for the adult it is relaxation. The child's education therefore begins in play for the simple reason that we cannot oblige him to do anything. Play is such an effective educator that it is extremely useful through the years up to manhood. We can oblige him to work a little, when he is still quite young. But it should be tasks of very short duration; and should partake largely of play because he will do them because he wants to please us.

As we have pointed out, the great advantage of play is its freedom and gives us a true picture of his mind, what he likes, what he can do.

When we begin to put an obligation upon him we are in great danger of asking for something for which his little mind has not yet the sufficient development.

And so it turns out that life and education begin in play.

And at the other end of the scale, we have men who "Never play" and even "Who have never learned how to play." That is a mistake. Men need play for relaxation as much as the child needs it for education.

The child's activity—and hence his play—begins as random movements. He soon finds that certain movements are pleasant. These he repeats. That is his game. Thumb-sucking is one of his early pleasures. Then he learns a game that might be

called "Toss". He was always waving his arms about, and one day he had something in his hand. As he swung his arm, his little fingers could not hold the object and it slipped out onto the floor. That is something new and he is interested. If there is anyone around, the object is usually picked up and placed within his reach. That is fine, now he can throw it again. And he does, and he will keep the game going as long as anyone will return the object to him. Then comes the tragedy. One day he throws something that mother does not want him to throw about. All right then, don't give it back to him.

But occasionally mother is one of those who think this is an opportunity to do some early training. She gives him the object and shouts 'No, no' and perhaps slaps his little hands. As long as he is not hurt, he takes it all in good part, it is a new feature of the game. He throws it again. This time mother slaps him hard, or perhaps shakes him and he cries. Now what has she done? No one knows what she has done, because no one knows what an infant thinks, or whether he thinks at all. But we do know that when two things happen at the same time, his little brain records both of them, and because they happened together, they are necessarily associated. And until something happens to break the connection, they will remain associated, and whenever he thinks of one he will necessarily think of the other. *Therefore* what she has done, is to establish in his brain a firm connection between 'mother' and 'Pain'. Mother did not want that. She thought she was impressing upon him the fact that it was wrong to throw things when mother has said 'No, no'.

Fortunately she will love him and pet him and feed him and play with him and make him happy, so that if she never again makes the same mistake, *perhaps* he will in time forget it. If so the fear, the distrust, the unpleasantness that she aroused will not develop any further and all may be well. We can only

say "*perhaps*" because we never know how deep an impression that slap made, nor how long it will last. Sometimes such associations go with us through life.

"But the baby must learn that there are some things that he may not throw. How is it to be done?" you ask. Apparently it would have to be done either by language or by action. One cannot use language until he has learned it. By action, we mean: take away from him the objects that he must not throw. But we cannot keep his bottle away from him. We are thus driven to revise our earlier procedure. He is too young to understand discrimination—that there are some things he may throw and some he may not. Then perhaps we should not have taught him the game of "toss". It is quite likely that we make many such mistakes. Obviously it is a mistake to teach with great labor, something that the child would learn easily at a later date.

It cannot be too strongly urged that parents improve this opportunity for real education in the early years. Too often play is regarded solely as a convenient method of getting relieved of the care of the child for a time. It can properly serve that purpose, but that comes *after* the child has learned the use of his playthings.

As the child grows, his play becomes more elaborate and more valuable, more educative and more thoughtful. It is the one place where we can be sure that he *thinks*—simply and slowly at first, faster as his brain grows. The teacher has great difficulty because she has no easy way of knowing whether she is going faster than the brain is growing. She is working the child, according to a prepared plan—the same for all children in her room. The parent escapes that trouble, because when the child is at play, he is the only judge of what he will do; and he will do what his brain is ready for—no more and no less.

So he plays and thinks. He cannot play without thinking; that is its great value.

Play gets its educational value from the fact that here the child is "on his own". He is free to use whatever acquisitions he has made. He sets his own goal; he goes at his own rate, in his own way. He follows his own interests and takes his time.

Some parents may object to that last paragraph on the ground that under those conditions the child will dawdle and never get anything done. But experience shows that does not happen unless he has been so often repulsed that he is afraid to do anything that he has not been told to do. His desire to be grown up and to please us keeps him doing all he can do. A word of commendation now and then completes his happiness and his efficiency.

Trouble, if it comes, will be not from what the child does not do, but from his doing things that he should not do—using his freedom too broadly. Freedom is never absolute. There is no such thing. Our plea is not for that; it is a plea for freedom from slavery: freedom from that parental domination which deprives the child of his birthright—the right to think for himself, to act upon his own initiative within the limits of not violating the same right in others.

The child will make mistakes and have to be corrected—as we have repeatedly asserted. How those corrections are to be made, we have stated elsewhere.

I have often wondered if there is not a good deal of impudence in the way we educators—so called—set up a program, called a curriculum (literally a *running course*) for children, without knowing many of the important facts about child-nature. We must make many blunders, as indeed we have. It is like going for a walk with a child who has only recently learned to walk. We set the pace. We soon discover that the child is not keeping up with us. We do not see that he *cannot*

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keep up. We scold, we hurry him, perhaps we use the whip on him and wind up by taking him by the arm and literally dragging him along.

A thoughtless, careless, cruel procedure, you say. Certainly it is, but is it not a picture of what we do to many a child in school? And not only in school, but in too many homes as well.

When we furnish the child an opportunity for free play, with just enough help to remove what are to him insurmountable difficulties, we avoid all the trouble and get all the values. We are educating our child in the only way it can be done, at the early age and the best and most effective way it can be done at any age. Freedom is the watchword.

This is where toys and playthings come in. By that, we do not mean an elaborate outfit. The common error is to get toys that are too old for the child and we may add too elaborate. We forget that the *young* child is only an imitator. He has no original ideas. Generally he has seen babies, kittens and puppies. As a result he is pleased with a toy imitation of these animals. Similarly with other objects, if he does not know them, he has little interest in them—except when he can *do something with them*. Even this must be shown him. Even a ball is of no great interest until he learns that he can roll it. Toys may be few and simple, but if they are carefully selected and if papa or mama will take the time to help, there is no place where teaching is more useful.

It must be remembered that the young child is an imitator and *only* an imitator. The simplest beginning is with blocks—clean white blocks—not painted because he will put them in his mouth. Bright colored blocks may come later. Put on the floor with a dozen or more blocks, the child is as helpless as you or I would be among icebergs. But at the start with someone on the floor with him, piling two or three and then knocking

them over, imitation will soon assert itself. Of course there is no end of building to be done. At first simple, gradually more complex.

When the time comes for training in hand control, he must be shown how to place blocks exactly one on top of the other. Or if it is a house the lines must be straight and the corners square. Patience is needed here, because it is difficult to get him to understand what we mean. And it is difficult to determine at what age he may be expected to get the idea. But once established a great achievement has been scored. Thereafter, he will be satisfied with nothing but reasonable accuracy in these matters. Later on this can be carried over to many other situations. (Do not think that a habit of accuracy has been established. It has not. He has merely got the *idea* of accuracy. He will have to be shown that other things should be accurate in their own way.) Once started, the play will go on fairly well for some time. But for best results someone should keep an eye open to possible difficulties where a bit of help is needed, to note opportunities to show a new play, or teach a new lesson. By the time he is four—perhaps earlier—he is ready for tools of a simple kind. If you are handy with tools, so much the better; he can watch you until one day he says "Daddy, let me do that."

Never forget that too much help is almost as bad as no help at all. The purpose of help is to prevent discouragement. The danger of too much is that it is displeasing to the child because he wants to do it all himself. Never forget to give your word of approval. This may range from *mild* to *emphatic*, according to the quality of the achievement and *according to the need*. If the child is already a bit discouraged you can well afford to be somewhat extravagant in commendation. Always avoid adverse criticism, scolding and emphatic disapproval. If criticism or correction is needed, go at it cautiously. It is a good

plan to sandwich it in between two commendations. There is always some part of the performance of which you can say: "This is fine." (It matters not how really insignificant the item is, the child notices the word of praise; and that is what you want.) Then follow it with: "But this is not so good; in fact it is wrong. It should be this." Then after explaining the correction, find another item of which you can say: "This is excellent." Thus you have put him in a good frame of mind to receive the criticism; you have pleasantly corrected the error; and you have finished with a bit of praise which leaves him happy and ready to try again and show improvement. You have not destroyed his self respect. You have helped him to "save face." It is perhaps unnecessary to add that some children are not so sensitive as to seem to need such careful handling. Nevertheless it does no harm, and it is a good parental habit.

It may well be that some of our readers will think,—as many have thought in the past—that this play-room thinking "may be all very pretty, but it is not education." That conclusion comes, I think, from a failure to appreciate the fact that the child does not, and can not, learn as we adults learn. We have years and years of experience to draw on, to help us understand a new situation. The infant has nothing. The young child very little. The older child has more, but not enough to save him from making many mistakes in his attempts to understand his surroundings.

This story is a good illustration: Einstein was asked by a lady to tell her about relativity "in a few brief words." He replied, "Madam, I was walking with a blind man, and I said I would like a drink of milk."

My friend said: "Drink I know but what is milk?"

"A white liquid," said I.

"I know liquid, but what is white?"

"The color of a swan's feathers."

"I know feathers, what is a swan?"

"A bird with a crooked neck"

"Neck I know but what is crooked?"

I grasped his arm and straightened it

"That is straight," I said Then I bent it at the elbow

"And that is crooked"

"Oh", said he, "Now I know what you mean by milk

A college student came to the writer and said he was all confused He seemed to be 'Outside of himself, looking at himself' I enquired what he was studying He was studying logic, philosophy and psychology Said he had never studied chemistry, physics, geology or any of the studies that have to do with the world of reality

No wonder he was confused All his thinking was in terms of abstractions, the immaterial, hypothetical dreams He had no solid ground under his feet He said he was not interested in nature—only in philosophy I told him, if that was the case he would have to be content to be beside himself—outside of himself, looking at himself But if he wanted to keep out of the insane asylum, he had better learn about the world he was living in, so that his philosophical vocabulary would have some basis in reality, so that he would not all the time be 'up in the air,' but could occasionally come to rest on solid ground

Many years ago, an astute educator said that the child that did not learn more out of school than he did in school, would never get very far In those days there was little in the school but the three Rs We read our books and tried to tell the teacher what we had read There were no pictures, no models, not even maps We read about cats, dogs and horses but if we had not been familiar with them outside the school, we would have known no more about them than we know about the dodo, the dragon or the hippogriff The schools are considerably better in that respect, but the old educator's remark

is still true. Boys and girls enter school not only with widely different experiences, but with enormously different amounts of experience. The child who has been "housed up" and left to amuse himself, is at one extreme and the boy who has traveled with his parents, and whose parents have supplied him with playthings, have tried to answer his questions and have realized that the pre school years was the time to accumulate experiences, is at the other extreme—and the two are as far apart as the poles. The latter boy has been getting an education and has about a six year start of the other boy, who not only has not gotten much education, but has been robbed of his opportunity to learn something about his environment and what should have been his boy and girl friends.

A familiar illustration is the fun we have at the expense of the country boy in the city. But as a friend used to say, "he isn't a patch to the city boy in the country."

The point is that one cannot handle *objects* without doing some thinking. But one can read pages without doing anything but pronounce words. We all do enough of it to well understand how common it is. We come in tired out. We sit down and try to read. Sooner or later we discover that we have no idea of what we have read.

I well remember when schools first began to talk about "Object lessons" — lessons where the teacher brought in to school, the object we were reading about. It was rather a dangerous procedure and the teacher had to be brave and she must not do it too often. It was regarded much as a dissipation, playing, wasting time. Then came laboratories and shops. Manual training was pretty well received, but curiously enough, no superintendent dared to put it where it belonged—and it is not there yet. They put it in the last year or two of the high school. It belongs in the first grade—and all the way up—with varying degrees of intensity. Since it is not in the school, it

ought to be done in the home. There is perhaps nothing that will give a child education faster or better than a workshop. With some one to help him over difficulties and encourage him to try to make whatever he thinks of, it may well become an incentive to read, write, draw, originate, design and it gives skill, self reliance and the habit of observation. And best of all it develops the habit of thinking as few things do. And all the time, it is play to the child. He is free and is developing his own ideas. Not the least of its values is the fact that he is showing his parents the degree of his development.

There is another powerful argument for the play room and the work shop. It furnishes the child with a reason for putting himself through a lot of the drudgery of education. You and I, adults of experience, do not often undertake an unpleasant task unless we realize that it has to be done. In other words we must have a purpose, a reason. We say the drudgery is part of the job. It is and as 'part of the job' we go through with it courageously and take proper pride in it when it is done. But don't forget that we fight it as long as we can. My neighbor comes along and sees me working and sweating digging a ditch. In answer to his question, I tell him that I must dig a four foot trench from the corner of the house to the alley, because the builders did not connect the down spout with the sewer. Isn't there any other way? No. I have spent hours trying to work out some plan to avoid digging this ditch. It has to be done. But when it is done, I will have a clean dry cellar where now I have a mess every time it rains. And so I go at it cheerfully, endure the blisters and the sore muscles.

Think of it! Then think of the analogous drudgery that we put the child through in school, *with no vision of the end to be achieved*.

The play room and the work shop present uncounted situations that give the child an opportunity to use what he has

learned, and they show him the reason for much that he will need to learn. Here again the parent can help, he can point out values, methods and results, and he can help over difficult places.

Perhaps nothing else does so much to keep the child "out of mischief" as the play room. Later he will be proud to call it his work shop. And yet, many a parent has bought a chest of tools for the boy, fixed up a bench in the corner of the cellar or the garage, or the attic, only to find that 'the money was thrown away, the effort wasted. The boy is not interested in carpentry.

No. Another good man gone wrong under the influence of the old superstition that carpenters—or artists or what not—are born not made. Well, the disappointed parent has this comfort that he is not alone in his mistake. Many a father has spent a good part—sometimes all—of his fortune to set his son up in business, only to find that the son had not 'inherited' any interest in that kind of business. The superstition—it really cannot properly be called by any milder term—that a child may be born a full fledged carpenter—since we are speaking of carpenters—needing only his tools, which he could not bring with him, to start off as soon as he can walk, to cut and saw and hammer! It is so silly that it is ridiculous. You will agree with me I am sure—as long as I talk about carpenters. But if I say the same about artists! You are afraid I am going too far. And yet, many painters are in full agreement. But we will not quarrel over it. I am not urging you to make a carpenter out of your child any more than I would be expecting you to make an engineer if I urged you to have him study arithmetic. I merely suggest that a shop is a most valuable instrument of education. The child may never earn a cent by his use of tools. But it may give him something which we classify under the head of education that will be worth more to him than all

the money that a carpenter ever earns. And if it keeps him—as it well may—from going off and getting into bad company and becoming a disappointment to you, you will agree with me.

But, since wood working is not inherited, it is not enough to supply him with tools. Long before the nice box of tools is thought of, he must be prepared, as the educators used to say. He must be led to see that there is lots of fun in using a hammer, a screwdriver, a gimlet, and a little later a saw, a plane, etc. He must be helped and encouraged—not—I repeat—because you want to make a carpenter out of him, but because it is important for his education. Every nail that he drives, every hole that he bores adds something to his brain mechanism that will be useful to him all his life. You teach him reading and writing not because you expect him to be a penman, but because it will be useful to him. Perhaps you can't see the value of driving the nail as you can the writing, but it is there just the same.

If the father is handy with tools, he understands me. It is the parent who thinks he doesn't know a hawk from a hand saw, who will think I am exaggerating beyond all reason! It doesn't have to be a carpenter shop. It can be any kind of a shop. Let it be a photograph shop, a print shop, a modelling shop, or whatever is feasible. It might be the kitchen or the laundry.

GROUP GAMES

So far we have had in mind for the most part the child that plays alone. But there is another kind of play, called group play. The new element that comes in here is the social aspect.

It is not all new to the child. Perhaps he has been playing with other children, more or less, and has learned some of the behavior that is now called for. Nevertheless, it will be desirable, in some cases, for father and mother to talk it over with

the boy, before his first day at school, so that he may not have too much inferiority feeling when he gets with the new group

In many cases it will not be needed at all because the child has already developed social interests. But not infrequently a child has played alone so much that he does not know what to do when he gets with a group.

All that we have said about the value of individual play, from blocks on the floor to tools in the play room or shop, can equally well be applied to children's group games and their value in developing the social side of life.

With the advent of this new interest in group games, the parent has another golden opportunity to be useful to his child.

Children love to tell about their activities to anyone who is interested. Parents should be interested because there is no better way to get desirable information on the state of the child's development.

One must listen as attentively as one would to a stranger, and if caught napping, a genuine apology is in order. Few comments should be made. Criticisms should as a rule, be made later. Questions are always in order, because they show interest, please the child and, carefully worded, help the child to tell his story. If questions are asked about the conduct or behavior of other participants, criticisms should be few or none. An occasional word of approval of another child whom your child admires, will strengthen your child's ambition to be like him. But it is easy to discourage your own child, if others get frequent praise and he seldom gets it.

All the qualities that go to make a gentleman may be started in group games: fairplay, courtesy, generosity, honesty, truthfulness, good manners, control of temper, amiability, unselfishness, consideration for others, gratitude, impartiality, give and take responsibility, respect for others, the art of being a good loser, and many other valuable lessons.

A word of caution—parents must be careful not to interfere. We formerly heard much about supervised play. Supervised play means that the supervisor too often thinks that he must control the play. Then it ceases to be free play and gradually the children lose interest. Moreover, many of the values of which we have spoken are lost. An occasional suggestion, if accepted, may be valuable, if it is not accepted it must be dropped. In rare instances, it may be a matter of morals, in that case, of course it should be presented not as a suggestion but as the law. Otherwise it must be remembered that it is the children's game. Too much interference will spoil the interest of the players.

It is easy to see that the parent can be of supreme value to his child in the establishment of the virtues and values that we have mentioned above. To be effective, the parent must be a participant in spirit at least. He must, so far as possible, know all that goes on in the games. That can fairly well be accomplished if the child is encouraged to recount the day's occurrences. It will be further helpful if occasionally he can watch the children at play. He will thus see many acts that will illustrate the various virtues either directly or by contrast. A word of approval or disapproval goes a long way toward establishing moral values and determining the child's attitude toward various kinds of behavior.

All of the above and much beside can be made still more effective by hospitality. The habit of occasionally inviting the child's playmates to stay to lunch or supper, not only gives great pleasure to the children, and gives opportunity to teach the proper behavior for host and guest but also enables the parent to become acquainted with the child's playmates.

If circumstances permit, an occasional party to which the child invites his friends—in suitable number—either to a dinner or an afternoon or evening of games or other entertainment,

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with perhaps light refreshments, carries the idea still further and is of great value not only to the home child but to the others

And may we suggest that, at least sometimes some of the less desirable children be invited with the rest. Many of such are undesirable because they have never had opportunity to learn how to behave in "polite society." Many a child has been turned away from a tendency to delinquency or criminal career by such experiences. Far greater than the value of the lessons he may learn from the occasion, valuable as that may be, is the building of his own self respect. Many a child has started on a criminal career because he felt that he was an out-cast. Nobody ever invited him; the better children avoided him and he was thus shut out of those experiences that are most dear to all children. Too often, we forbid our children to play with what we call bad children. Through a misunderstanding of child psychology, we have thought that we must keep our children away from evil, not realizing that character is not developed by prohibitions and ignorance of evil, but only by knowing of the evil and developing strength of character to resist the evil. And this is not dangerous, if we have the attitude toward our children of which we have spoken elsewhere. We can always forewarn our child and teach him to refrain, in cases of doubt, until he can ask our advice. Trouble, when it comes, is usually with those children who have lost confidence in home advice, or still worse, have actually rebelled and take delight in doing things that they know will provoke their parents.

Two boys on their way home from school, were very seriously talking over their situation. They were not bad boys. They were merely having difficulties and being intelligent they were trying to find a way out. The first boy said, "Dad simply can't take it." The second replied, "My folks are that way too."

Who are these folks that can't take it? Not bad people. They include many of our best citizens. A famous paragrapher wrote for his morning edition, this: "What is going to become of the rising generation?" Then he answered his own question: "Why, they are going to grow up and worry about the rising generation."

Why does every generation worry about the oncoming generation?

There are many good and sufficient reasons, but for the sake of brevity, we may quote William James who said that man becomes set in his ways of thought and action by the time he is 25 years old. That means that by that time, he thinks in terms of what he has already learned. New ideas are hard to understand; therefore he falls back on the old. He is still near his childhood and he remembers how he was taught to act, and though he may not have obeyed orders then, now as he looks back, it seems good and he settles it once and for all by adopting those teachings as his rule of life. Meanwhile, the world has advanced so rapidly that it is not the same world. The rising generation lives in the new world. The two are so far apart that when one who lives in the old world of thirty or forty years ago, contemplates the world of today, he "can't take it." It is interesting and surprising to glance at the newspapers of the past generation and note the comments on the then new ideas. Here is one that says:

"It is rumored that George M. Pullman is trying to construct a railroad car in which passengers can go to bed and sleep." Then the editor comments: "The knowing ones predict it will be a failure."

Here is a vigorous editorial urging people not to invest their money in any such wildcat scheme as railroads. The editor proceeds to "prove conclusively" that railroads can never compete with water transportation. Let us put ourselves back in one of

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those early periods. Here is the young man of the then rising generation. This new thing appeals to him. He sees possibilities. He wants to invest in it. His 'Old man' objects strenuously. The son rebels and leaves home. You know the story. It has many different endings, but it usually spelled disaster. Sometimes the son is driven into crime in order to get the money he needs for his investment.

The crux of the affair was that 'Dad couldn't take it. Dad hadn't kept up with his boy. He did not realize that son was up to date, while he himself was a back number. All of which argues for a heroic attempt on the part of parents to maintain the true parental relation, and as son gets on into manhood, the son's confidence which the father has always enjoyed, must now be reciprocated and Dad must develop confidence in the son—in his knowledge, in his ability, in his judgment. We said 'Must now' be shared. Of course, the process should have begun gradually, years before. Parents must learn to 'Take it', if they would save their child from disaster.

Of the educational value of play, perhaps none is more important or more far reaching than its influence upon sound thinking.

First of all, it not only gives him an opportunity to think, it compels him to think. The opportunity to think is important because the tendency of parents is to do all the child's thinking for him. The compulsion is necessary because we seem to avoid the labor of thinking as much as possible. Anything that encourages the habit of thinking does 'us great service.

Secondly, it not only compels him to think, but it tends strongly to lead him to think correctly, because if he thinks badly he comes to grief as soon as he acts in accordance with his thinking.

Group games also include the indoor table games, such as backgammon, dominoes, checkers and the various card games.

authors, word building and many others. All these are educative, each in its own way, and are enjoyed by quite young children. They all inculcate good behavior, courtesy, promptness, rapid thinking, judgment and the like.

Children usually enjoy backgammon and it increases their command of numbers, their foresight, and many other useful lessons. Dominoes develop quick observation, and computation. Word building helps the spelling and learning of new words and the courtesies. Authors are highly instructive. One learns the names of many leading writers and a few of their works. With a little extra comment by some one familiar with literature, it could be made very interesting and highly instructive.

There are many other games to be had in the stores. They vary greatly in interest and usefulness. They should be examined carefully before purchasing. Some are too complicated for children to learn. Others are too monotonous to hold interest.

Then there are the games with playing cards, a few of which are well adapted to fairly young children and can be enjoyed by the elders. There is much to be said for games that take in the entire family. The children learn a great deal from playing with their parents and other grown ups. And it gives them a feeling of importance that is good for their morale.

Chapter XIX.

Cure For Laziness

THE TELEPHONE RINGS 'YES THIS IS HE SPEAKING'

'Spell is please CAIPHAS Oh You are the High Priest

'What can I do for you, Mr Hi Caiphas?

'You have a lazy boy. What kind of laziness?

"Oh, yes there are a dozen kinds There is mother laziness, father laziness, teacher laziness, occupational laziness, mental laziness, physical laziness, medical laziness, and 'lays a bed iness' "

The last is the only true laziness and it is very rare

"How old is your boy? *Twenty Six*? Why he ought to be practicing law or building bridges What has he done? Nothing?

'I mean what have you had him do around the home? Nothing?

"Has he ever earned any money? Did you say 'No' or 'Don't know'?

"Well, send him down I shall be glad to talk to him

'Oh, I don't know whether I can cure him I could cure most kinds if I could have my way You are welcome "

The next afternoon, the secretary announced Mr Caiphas 'Yes, I expected him Did he bring the baby? Send the boy in'

I had suspected the boy was feeble minded Fathers do not usually come with their 26 year old sons, unless they are mentally or physically handicapped I was accordingly somewhat surprised to meet an up-standing young man with good presence, prompt answers and a keen interest in the situation

What is your education?

'Two years in college'

"In college now?"

"No Had to leave on account of hard times"

"Have you tried to get work? No? Why not?"

"To tell the truth, I don't know how to go about getting a job."

"That is a surprising statement Will you explain what you mean?" He had no difficulty in explaining He had told the truth *He had no idea of how to go about getting a job*

If his parents had studied to make him socially useless, they could not have succeeded better When he was small, his mother kept him in the house for fear he would get hurt or get his clothes dirty When he was older they kept him away from other boys for fear he would learn bad habits He was never allowed to do any work or to think for himself

Yet he had a good mind With normal up bringing he would now be a successful business or professional man

In the course of our conversation he remarked 'I heard Dad tell Mother that you said there were a dozen kinds of laziness He didn't say which kind mine is'

Of course that was mostly a joke, although it is quite possible to give names to a number of different kinds of inactivity that are commonly called laziness, if one were classifying according to cause

This boy was suffering from an abnormality of the will, called by physicians *aboulia* or *aboulomania* and defined as "mental disorder characterized by weakness of the will or in decision of character." They might have added "and due to abnormal up bringing"

It is not uncommon to hear some child described as 'naturally lazy' It may be safely stated that no child is *naturally* lazy On the contrary, the normal healthy child is the opposite of lazy He is so active that it may make an adult tired to watch him

If then, a child appears lazy it is an abnormal condition that needs attention. There are many causes for the appearance of laziness in a child. From the standpoint of importance, health comes first. There are many diseases from which children suffer, that can only be detected by a trained physician who specializes in children's diseases. A considerable number of children suffer from heart disease. Another group suffers from abnormality of the glandular secretions. These and many other diseases, not suspected by the layman may reduce the child's normal energy. He becomes quiet and sluggish because he has not the energy to be otherwise. If asked to do an errand, he makes excuses, or behaves in a way that is explained as due to laziness. Actually he is in the same condition as you and I when we are exhausted from a hard day's work.

In some cases, the child is actually tired out. He may have too many chores to do, or he may play too hard or too long. He may not get enough sleep. There seem to be periods in the life of growing boys, when they require an inordinate amount of sleep. In such cases, if they do not get up for breakfast, they are often called lazy.

There is another group that might be designated cases of preoccupation. They have plans and projects that are so interesting to them, that they are slow to respond to demands that are made upon them by others. These cases should receive consideration. A friendly talk, in which the child's side of the question is recognized and a compromise agreed upon, frequently leads to a solution.

Sometimes we forget that the child has rights that should be respected. Children should not be expected to do all the adjusting. When possible, it is a good plan to note the child's occupation, and treat him as we like to be treated, with the remark. When you come to a stopping place, will you do this for me? It is surprising to discover how often the things we

wish done, can just as well wait for the child's convenience.

One of the common habits that gives rise to the reputation of laziness, is reading. A child who gets "his head in a book" is hard to move. Especially if the parents are themselves *not* readers, it is hard for them to realize what it means to the child. He is often described as lazy—"does nothing but sit around and read."

It must be remembered that reading is a valuable habit, and must not be discouraged. Moreover, there are many things that a child ought to read. Of course, he should learn to control his action in this direction and not allow the other things that must be done, to go by the board. But here again, fair treatment will lead to a satisfactory arrangement.

Perhaps this is the place to consider the question of what shall the child read. It is a difficult if not dangerous subject. Many have strong convictions and find it difficult to accept views that differ from their own. The writer was recently asked how he would control a child's reading. It was a literary group; and thinking to arouse a helpful discussion, he replied that he would not control it. Apparently he mistook his group. No further questions were asked; and doubtless each person present has his own opinion of one who would give such an answer.

Like most impromptu answers to large questions, that answer is not to be taken too literally. There are doubtless many things in print that it were better children should not read. But there is no agreement as to what they are. Moreover, there is no way to insure that the child will not read them, in spite of all efforts to control.

But there is a higher ideal than that of controlling the child's reading. It is to so train the child that he will control his own reading. If the relation between parent and child, which we have urged, is maintained, there is no difficulty in achieving

this highly desirable end. The child is free to read whatever he comes across. He will probably read some of all kinds, good, poor and indifferent. The parent knows all about it. He thus has a perfect opportunity to encourage a taste for good literature and discourage the taste for poor literature. And he does it, not by prohibition, but by pointing out the desirable qualities of the one and the undesirable qualities of the other. Thus is established in the mind of the child, a true scale of values. And how is he to acquire an appreciation of the beautiful in literature, if he never has a glimpse of the poor stuff?

There is another point of more significance than is generally realized. Much of what adults consider objectionable in literature is not understood and never appreciated by children. In its crudest form, they will not even read it because it is not interesting to them. When put in an attractive story, they read the story but do not see the filth. I can best illustrate this by what might be called an accidental test at a theatrical performance.

Two friends of the writer had taken their two boys, about 14 years of age, to New York City, their first acquaintance with the great metropolis. Among other experiences, they wanted them to see a good play in one of the great theaters. They took somebody's advice as to the play, and secured tickets. When the curtain rose and the plot evolved, the two ladies were horrified to find that they had brought their sons to one of the most salacious plays on the boards.

It was found, however, that the two boys had enjoyed the color and costumes, the acting and the plot, but had caught nothing of the off color allusions or utterances. To them there was nothing unclean in the play. This is almost always the case with the pre-adolescent child and it usually carries over two or more years into the adolescent period. It is well

known that children learn very little philosophy or conduct from reading.

The "Funnies" furnish another demonstration. Some parents forbid their children to look at them; others have no restrictions. Careful observation and talks with children who have revelled in them, fail to furnish evidence that children get from them any of the evil that adults sometimes think they see in them.

It must be remembered that appreciation of artistic pictures and beauties of literature are largely a development. Children go through—and perhaps need to—the cruder and more primitive stages before they arrive at the higher.

Returning to our consideration of the "lazy child", we come to a condition that we have met before. Many a supposed lazy child is discouraged. He has been denied and rebuffed, criticised and scolded until as he himself expresses it, he "is not allowed to do anything that he wants to do." We hasten to say that the situation is far better than it was years ago. But there is still room for improvement. Some parents still have needless fears, unfortunate worries, too much work to do and too little patience. From all of these, the child is likely to suffer. His freedom is curtailed at many points. We must not blame the parents. They are simply unfortunate; and they forget that the child needs help. As we have repeated often in these pages, adults have their philosophies, their years of experience, their ingenuity, and their friends. They are, at least to some degree, equipped to meet hardship and discouragement. The child has almost none of these aids to happiness, to fall back upon.

Have you ever been discouraged? Some people call it "The Blues". Yes, most of us know what it is to be discouraged. Perhaps some have escaped with a slight attack; but most of us

know that there is no mental suffering quite as great as to be really discouraged

Yet you and I have friends, we have some kind of a philosophy of life We can think We can reason We can hang on until the clouds roll by

Then think of the child What must discouragement be to a child! He has none of the above ways of escape, or even of lessening the pain A young girl had been describing to me a period of her life I said, 'How did you feel?'

She replied, 'It seemed as though the bottom had dropped out of everything' Nothing to stand on No place to rest The bottom had dropped out of everything

Would you want to be the one to cause a child to be discouraged? Yet, children suffer a great deal of discouragement Fortunately it is not often total discouragement When an adult is totally discouraged, he jumps in the river Child suicide is not unknown A few years ago it was so prevalent in one of the European countries, as to be a matter of concern to the government

But leaving that out of account, discouragement may occur in connection with any of the child activities And for most of these, adults are in some sense, responsible Children need help Sometimes they need help so much that if they do not get it something breaks Probably no one could possibly anticipate all such discouraging situations But if we were always encouraging we probably would save much of it, without ever knowing it

We could at least avoid those things that we know might discourage the child But some people are so thoughtless that they say to children things that they themselves would not tolerate for an instant Some of these remarks are of common use in schools as well as in some homes A little five year old came home from kindergarten completely out because the

teacher had called her a dummy In a college class, a student asked a question The professor said, "That is about the stupidest question anybody ever asked"

How many of children's dislikes of school subjects are the result of the teacher's discouraging remarks, no one knows, but it is undoubtedly a significant number

Then there is the way we treat the child's efforts at his work Ridicule is a common weapon You and I may be able to stand ridicule, though it does not make us happy But the child suffers Yet he is often a good soldier and tries hard—in his way—to find an antidote for the poison

Many times when I have suggested to a parent, a method of correction, I have been met by the response, I have tried that and it does no good " Upon inquiry, I learn that the parent has arrived at the conclusion that it does no good, because the child has asserted that he "doesn't care". He does care, but he tries to meet the situation by making himself believe he doesn't—and also, probably, with the hope that it will not be tried A small boy had been sent to the teacher's office to be whipped When the harmless switch was about to be applied, he cried out, Whipping don't do me any good, my papa says it don't

A young mother was talking to her son at bed time and telling him that she was displeased with his conduct during the day She said that she could not love him if he behaved that way That seemed to make an impression, so she thought to clinch the matter by saying "and God won't love you either" But that was too much He replied, 'I don't care, I don't love God neither' The mother, shocked, said, 'Why, David Jonathan, you don't love God?'

"No I don't love God nor Jesus nor none of them"

The child was doing his best to ward off the discouragement that his mother's remarks tended to produce Such experiences should not be taken too seriously They mean little more

than that the child is trying to defend himself; and as frequently happens with children, he does not hit upon the right solution of his problem.

The story has another lesson for us. In the mother's mind, her meaning was simple and clear; and not too harsh. She meant "God won't love you, if you continue to behave as you have behaved to-day." But that is too long a sentence for a small boy to take in. All he gets of it is, God won't love you. We must always remember that language at best, is an inadequate means of communication—even for adults—and children cannot be expected to get our meaning, if there are too many words in the sentence. It is very certain that we all make mistakes of that kind.

I have already told of the child who came home from kindergarten all out of sorts because teacher had called her a dummy. The teacher said she did not call her a dummy. She had only said "You don't want to be a dummy, do you?" Here we have not only the child's declaration; but her conduct is clear evidence that she understood that she had been called a dummy.

All this will be corrected if we adopt the method of *encouragement* in place of *discouragement*. And bear in mind that it has been clearly demonstrated that no matter how annoying the child's acts may be, the best results are obtained by praising the good rather than by scolding the bad. Years ago a teacher advised his fellow teachers as follows: "If you give your pupils twenty words to spell, and a pupil spells 19 wrong and only one right, commend him for the *one*, rather than scold him for the nineteen. *Your chance of getting nineteen right, the next time, will be vastly greater than if you scold.*"

Would you like to remind me that there are some children whose actions are so bad that there is nothing to commend? I am afraid I shall have to conclude that you have not formed the important habit of looking for the good things. I will

admit that there are children who have been mistreated for so long that the good is hard to see. But it is there. To mention it may sound like a joke, but never mind that. A bit of humor is often the saving' of the situation.

A little girl having been invited to a party, wanted to do her own dressing. Her mother knew that she could not do it properly, but unwilling to miss an opportunity to give the child responsibility, told her she might. In due time the child appeared, a sight to behold. Her dress was wrong side to, her shoes on the wrong feet, her hair was not smooth, her hair ribbon badly tied, in short the mother could not see one thing that was just right.

Did mother frown and scold, say you look like a ragamuffin, and in a cross voice say: "Go to your room at once and take all that off?" No, she smiled and said, "How nice you look." Come here and let me see you." And as she lifted her into her lap she kissed her. She looked her over as though she was dressed to the queen's taste. Then she noticed one stocking was wrong side out, but the other was *right*. She immediately said: "How nicely you got that stocking on." Then as if to show it off better she pulled off the shoe. Then she pulled off the other shoe, remarking pleasantly, "This stocking we will have to change a little," and she turned it right side out. Then she put the shoes on in the right way. Then she said, "You couldn't see to tie your hair ribbon. Mother will fix it a little." That was excuse enough for mother to re-comb the hair. Then as though she had just discovered it, she said, laughing gently as though it were a good joke, "Oh you got your dress on wrong side to." The child enjoyed the fun. And now all was right, the little girl was happy because she had dressed for the party "all her own self."

Best of all, instead of being discouraged about dressing herself, she was all courage and it is safe to predict that she would

soon dress herself satisfactorily and there would never be any whining for mama to come and put on her shoes and stockings for her. Her hair ribbon might bother her for a little, but she would conquer it, and thus another victory would be won.

In his early career, the writer gave a short manuscript to a friend to look over. It was a question of form and style. It was not very good. When he handed it back, the friend said, "That is all right. When you have written more, you will *learn to conserve the reader's attention*." It was one of the nicest criticisms he ever received.

It is always possible to correct a child's mistakes—or an adult's for that matter—without hurting his feelings.

Someone has said that the height of courtesy would be to hang a man without hurting his feelings.

On one occasion, I was in the office of an executive when the secretary announced that Mr. Blank was waiting. As I started to leave, the executive said, "I have to discharge this man. You will not be in the way. Sit down." The man came in. He had violated a rule that must not be violated. I sat back in the corner. The executive told the man his fate and explained it so nicely and in such a friendly manner that the man thanked him and went out feeling that he had been treated justly and *almost* as happy as though he had received a raise in salary. That executive had "hanged" him without hurting his feelings.

I am not maintaining that it can always be done with adults. With children, we can come very near it, if we try. And it should always be our objective. Nor am I proposing anything radically new or impossible. There are numerous parents and teachers that practice it regularly. The teacher in my preparatory school, that had the best discipline and was the best loved, was a man who always worked that way. Did space permit, I could relate incidents that would, I believe, convince anybody. I will permit myself one brief reference.

It was a study hour in the large room. A visitor had appeared. An important gentleman, nicely dressed and with a silk hat. Somehow, the silk hat which had been carefully deposited on the desk, fell to the floor. Instantly the hundred boys were all agog. Anything might have happened. This teacher said not a word. He merely moved his left hand quietly from right to left, as though smoothing out the situation. Instantly every head was turned to the books and all was as quiet as though nothing had happened. I tell this not for an example of his ability to handle big disciplinary problems, but to show the power of control that his method had given him.

I never saw him angry. No matter how provoking the situation—and I need not tell you that in a boarding school of a hundred boys there are problems to "try the patience of Job"—he was always calm and friendly. Not friendly to what we had done, but friendly to us.

But I am carrying "coals to Newcastle". There are hundreds of such teachers and such parents. I only want to convince the doubting ones that I am not proposing an idealistic, Utopian, impossible method of handling children.

I was saying that vastly more can be accomplished by praising the good things children do, than by scolding them for their mistakes.

You doubt it? Think a moment. How do you feel when some one scolds you, or even speaks unpleasantly? Do you not feel *weak*? And when one commends you for something well done, do you feel strong?

Yes. In the former case you not only feel weak, but you are weak and in the latter you are stronger.

Some sixty years ago an Italian physiologist invented a machine for measuring the amount of work a man could do in a given time. It was so arranged that the person being tested, lifted a weight by bending his finger. And every time he bent

his finger it also drew a pen across a paper that was attached to a slowly revolving cylinder. This made on the paper parallel lines of different lengths, which showed exactly how much he lifted at each stroke.

The effect of encouragement and discouragement was shown as follows. Two of us stood near the worker and watched the lines he was making. The first time, I said quietly but loud enough for the worker to hear, "He is not doing so good. Too bad. That is very poor." Immediately the work fell off and got worse. Finally it stopped, and after a rest, we tried it again—the same problem in every particular.

This time I said, in the same quiet tone, "That is better. That is fine, a splendid record." One could see the lines come longer at each stroke. When measured the lines showed twenty five per cent more work done the second trial under encouragement than the first time under discouragement.

On another occasion, we combined the two, we spoke discouragingly until we could see the lines growing shorter, then we changed and said, "Oh, that is better. Now he is doing it. There, that is the best yet." The lines began to go up again. We seem to have given him energy.

We *had* given him energy. How? By helping his useful glands to secrete instead of arousing those that would interfere with his work. When you encourage a child you give him strength as surely as when you give him a glass of milk to drink. Conversely, when you scold him you destroy his strength as surely as when you send him to bed without his supper.

There is an old adage that nothing succeeds like success, and we all know it is true. The explanation is the same as already given. Success gives the keenest pleasure, and pleasure sets the glands into activity, and one feels as though he could conquer the world. As a young man the writer sold books, one summer vacation. One day, I made nine calls and sold eight

books In one home, I sold three books to three sons of the family I could have sold a book to anybody that day I was *lucky*, my first call resulted in a sale After that, nothing could stop me My ninth call would have been a sale, but when my 'prospect' saw my list of subscribers he found his father's name, and said "Oh, I don't need to buy it, I'll read Dad's

If only we could always keep our children encouraged, what a world this would be! Laziness would disappear

I cannot conclude this chapter better than by a quotation from Dr Charters He writes

'The reasons why character has to be taught when it is not caught are numerous and that makes character education complicated The causes may be intellectual Often error is due to simple ignorance, and instruction about the right thing to do cures the trouble The common excuse, I didn't know it was wrong, often rings true Again, the trouble may be physiological The lazy boy may be a hypothyroid, and the addition of iodine to his diet for a few months may make him energetic Or in other cases the elimination of hookworms by the doctor's prescription may do the trick Any one of a score of causes may be found in his body Or the cause may be psychological The boy's exhibitionism may be due not just to badness but to a feeling of inferiority and a demand for prestige His sullenness may be caused by feelings of injury by his teacher or his mates His poor work may come from lack of confidence or from previous penalties which undermine his morale Stealing may have a dozen rational explanations and lying a hundred causes each rather natural and understandable in itself Then, too, many errors may be due to family maladjustments Misconduct may be a carry-over from the irritations of family life Poor food, foreign parentage, family coldness, community squabbles are sometimes the causes of

badness. To list the causes is to list all causes of crime and immorality that affect society including children.

Example is not enough. Teaching which includes prevention, diagnosis, and remediation now, in our days of greater understanding, has become essential. To help the child to grow requires keenness in searching for causes, and wisdom in preventing and remedying bad conditions. The task of medicine is easy compared with teaching. When the doctor discovers the cause, the battle is nearly won, because he can perform surgery, give pills and tablets, or prescribe regimens. When the teacher discovers the cause, he has no remedy as simple as surgery or hypodermic injections. His battle has just begun. But without the diagnosis the teachers battle will never be won.

Chapter XX.

Moron To Genius

WE HAVE DISCUSSED INTELLIGENCE IN CHAPTER XII. IT NOW becomes necessary to consider its relation to the child.

It is now well understood that children differ in intelligence. They range all the way from the very bright, sometimes called gifted or genius, to the lowest, the least intelligent, the idiot. The extremes are rare. It is the great middle group that interests us.

It is because the different intelligences call for somewhat different treatment, that it is desirable to consider those differences.

It might be thought that the highly intelligent would require less attention from parents, and the less intelligent more. This, however is not strictly true.

In the first place, it must be remembered that all children begin at the lowest point and grow in intelligence, some faster and some slower. It is this difference in rate that causes more difficulty than the actual level at any one age.

Many parents find it difficult to "keep in step" with the child in his development. We have continually said that the child needs help. But it is often difficult to know *how much* help he needs. Too much may be as bad as too little. As a general rule—to which there are, of course, many exceptions—the young child needs more help than we realize and the older, because he has developed responsibility, needs less. We are apt to attempt to orient ourselves by comparing him with other children. This is frequently helpful, but somewhat uncertain be-

cause we never know whether the child with whom we are comparing our child is average, exceptionally bright or dull. A better way is to have a mental test. These tests when given by a trained person and under normal conditions, are usually sufficiently accurate. If given yearly or half yearly the second test will give a good idea of the child's rate of mental development.

If his intelligence quotient (I Q) is around 100 (say 95-105) he is average and much like other children. If he is 90 or 110 he is a trifle slow or a trifle ahead. If 80 or 120, it is more important. At the latter rating he should go into a special class for bright children.

Unfortunately few school systems have such classes. Most schools have opposed the plan for various reasons, such as the fear that the singling out of the bright children will, develop a group of 'little prigs'. One city has had such classes for twenty five years with no such result. Moreover, a careful follow up study of those children after they had been through high school for some ten years, showed that they had greatly profited by their opportunities and were leaders wherever they went.

Some day all superior children will receive the kind of educational opportunities that their intelligence deserves.

The 80 IQ group fare better. Many cities now have special classes for them—and for those of still lower IQs, and they are happy doing what they can do.

There is a peculiarity of those who have a high IQ, in that their emotional development is apt to follow their chronological age instead of the mental age. For example if a child is 8 years with an IQ of 120 his intelligence is equal to a child of 9.6 years but emotionally he is like a child of 8. The difference here is not serious. But a twelve year old girl, with an IQ of 150, consequently a mental age of 18, was on her way to

college. When she left home she cried like a baby. She was a college girl in intelligence, but a twelve year old emotionally. Understood, it could be tolerated; but not understood, it might have called forth an unpleasant reaction from the parents.

Many parents are anxious to have an exceptionally bright child. It is a perfectly natural and proper ambition, but it entails great responsibility. Parents who have such a child must be prepared to give him unusual opportunities for mental development. Such a child is apt to have difficulties in school. He is put in a class corresponding to his chronological age and soon finds that the work is so easy that he loses interest and becomes a misfit. Many such are brought to the Child Guidance Clinic. The examiner quickly discovers the difficulty and recommends that he be advanced a grade or more. When this is done the child finds the work more interesting and all goes well for a time. But in time he again gets ahead of the class and should be advanced another grade. But perhaps the teacher has forgotten the other experience and fails to move him up. Then there is trouble again.

There is a fairly common belief that these bright children "Never amount to anything. They appear bright for a time but soon they fall back and are no brighter than the rest." The facts are just the opposite—as we have shown. It is probable that occasionally parents push a child, who is really not especially bright, and he gets ahead a little; but not being really above average, he cannot keep up and so drops back.

No child should be pushed faster than his I.Q. would warrant.

This is true even of the really gifted. There is no doubt that the famous Sidis boy was highly gifted and should have had a glorious career but it is claimed that his father made him study so hard that his health broke down and for years he was unhappy and practically useless. He died at the age of 41. It is

reported that the father had a new theory of education, which he tried out on the child. Whether that with its consequent forcing was the cause of the child's breakdown, or whether there were other causes may never be known, but there is abundant evidence, from other cases that the child should lead instead of parental *theories*. We mean by that, that the child's health and the way he responds are a safer guide than any half-baked theories.

Especially in the early years, before he is old enough to have picked up strange notions, it is not safe or right to attempt to force him into a particular mold.

This leads again to the problem discussed briefly elsewhere, of the choice of a vocation. It is to be expected that parents will have their ideal as to the profession or occupation that the child will follow when he grows up. And it is proper for them to use reasonable methods to achieve their ideals. But when such efforts meet decided opposition from the child, the child's choice should be accepted. The child may not be right, but history shows that he is right far oftener than are the parents. And even if he is wrong, it is far wiser to let him have his way and discover the error, than to break his will and force him to follow the parental plan.

In earlier times a great many parents urged their sons to study for the ministry. Many felt it was a duty and many others knew that in the established church there was a good living, safety and little work.

One needs only to read the biographies of men who lived one or two centuries ago, to see the persistence with which parents pursued the above policy, against the greatest opposition from the child. Also the final result. In many cases the child's career was literally ruined. In others the child yielded, went into the church and became a mediocre churchman or failed entirely. But the saddest group were those who as children

knew very definitely what calling they wished to follow, but were forbidden by their parents and even disinherited. They thus missed the training in the early years when their enthusiasm was the greatest, then they struggled against poverty but finally some came through and gave to the world wonderful, paintings, music, poetry, science, inventions and other great gifts. The sad feature is that many had endured such hardships that they died before their time, while others were so long in getting started that there was not much time left to work.

Altogether it is a sad picture of parental mistakes.

There is one type of dull or defective child that deserves special mention. He is a wonderful illustration of what love can do in contrast to force. He is the sunshine in the shadow. He is always happy, always affectionate. I think the mother recognizes very early that the child is "not like other children". As we have said before, parents are very careful of the infant. They never scold; never punish; always treat him as a "little angel". But when he begins to talk and walk, he becomes "one of us" and we so treat him. This little fellow, of whom we were speaking, develops so slowly that we don't know that he has passed out of the angel class, and so he never does. We always treat him like a little angel and so he remains always a little angel; always happy; always smiling and affectionate. His IQ is usually between four and six. I have seen one or two who tested 8. With good care they are fairly long-lived. They are known among the profession as the Monogolian type. This term comes largely from the fact that the eyes are frequently "slanting" like many of the Mongolian race. In fact, at one time it was thought that they belonged to that race, but that has long since been given up. They appear in any race and in all conditions. Well-to do families and families of high intelligence for generations, may have a Mongolian child. They are rare but they do appear. There is never but one in a

family (There have been a few cases reported of two in a family, but I have never found anyone who actually knew of such a case) They may be the first born or they may be the last born. A Mongolian child is a family pet of a most interesting type. He is far more interesting than a dog or a cat or a bird. He can take care of himself and can do many useful things if one has the patience to train him. And it does not require excessive patience. He can understand language and talks. He is not quite as active as the usual four or six year old.

Much can be done for all defective children by the intelligent use of what intelligence they have. It is a mistake to conclude that because a child is not as bright as other children he may as well be neglected. To conclude that it is a waste of time and money to try to do anything for him is evidence not only of a lack of decent humane feelings but of social common sense. These children are here and if cared for, may find their small niche where they can be useful. Or at the worst, they will become less of a burden upon society than if neglected.

If neglected, they become a *total* loss—paupers, beggars and criminals that must be shut up—and still cared for.

As we have said repeatedly, all children need encouragement in the form of frequent words of approval and commendation. The dull child needs this most of all yet he is apt to get *less* praise than his normal brothers or sisters. This is natural, in a way because we think there is not much to praise. His entire activity and performance is inferior to what we expect from children of his age. But we must not make the mistake of comparing him with normal children. Realizing his mental handicap we can always say that what he tries to do is Good, Fine, Nice, etc. It is a good attempt. It is good considering his condition. Like all children—and adults—he will do better next time, if he is encouraged. Without this very definite effort to praise his efforts he will quickly become discouraged, and then

Corporal punishment is never inflicted. Any attendant or employee who should be guilty of such a breach of rules would be immediately discharged. Indeed, punishments of any kind are seldom used, because everybody is out to make them happy. If they make mistakes, they are corrected if necessary, but mostly the child is not regarded as responsible for the error. He did not understand or he could not help it.

The writer spent twelve years in such an institution, studying the children; and he knows whereof he speaks.

Chapter XXI.

Everybody Happy

THE WORD HAPPINESS HAS OCCURRED MANY TIMES IN THESE pages. Perhaps you are tired of it. Perhaps you are saying, "Oh, that Polyanna stuff!" And yet the fact remains that the happy child is never a criminal; and seldom even a delinquent.

It is the unhappy child who is seeking happiness, that solves his problem badly, and if not understood, gets into trouble and may go from bad to worse.

Even Jean Valjean, the hero of Victor Hugo's wonderful story called *Les Misérables*—the wretched ones—was an honest man. But he was unhappy because he was out of work and his sister and her children were starving. He solved his problem badly by stealing a loaf of bread. Those were the days of severe punishments, and Jean Valjean was sent to the galleys—prison ships—for five years.

To be happy is to be "free from pain or present trouble or evil, and experiencing delight or satisfaction . . ."

The happy child may get into mischief. That comes from his abundant energy, and is easily controlled. It is the unhappy child that enters into more or less elaborate plans to escape from his unhappiness. Unhappiness throws him—as it does all of us—into a state of mind and body that is not natural or normal. The body cannot function properly, hence the mind and thinking becomes distorted and unnatural. Let us look more carefully at a typical situation.

According to the definition, the child that is happy is free from pain and present trouble. Under such circumstances, the

body is free to function in ways that are natural to it. The muscles are not restrained, on the one hand, nor are they on the other hand needlessly strained. The glands are free to function naturally, and all is well.

Now contrast that with the situation when the child is unhappy. The greatest enemy of happiness, short of serious physical injury, is fear or worry. When one is worried, he does not know what is going to happen, so he is at once in a state of unrest. His muscles all contract, his glandular action becomes unnatural and abnormal, he thinks wildly and illogically. He loses control of himself and behaves so that all his friends know that something is wrong. He may try to conceal his trouble but, usually, he only makes matters worse.

We adults can somewhat control ourselves in the midst of unhappiness—but any of us knows the difference between happiness and its opposite. But let us never forget that the child has little or none of our experience or philosophy. We say—as many poets have said—Even this will pass away—the child never thinks of that. To him, the bottom has dropped out of everything.

Under these circumstances, what is the wisest thing to do with the child? There is only one answer. *Keep him happy.* Happiness first—all else follows.

And let us not forget that when our child is happy, we too are happy so far as he is concerned. If we have our personal troubles, a happy child subtracts from our troubles and an unhappy one only adds to them.

How sharper than a serpent's tooth it is to have a thankless child, says Shakespeare.

Some have objected to that sentiment. Happiness first, all else follows. Apparently the trouble arises from a confusion of happiness with pleasure. We are rightly taught that the seekers after pleasure are not to be commended. The two words sound

somewhat alike, but they are fundamentally different. Pleasure is momentary, temporary and deceptive. Happiness is permanent and true. Happiness is the objective of all religions and all philosophies. Everybody is seeking happiness, directly or indirectly, in this life or in another.

And why does one have a thankless child? I am afraid that the only answer is we have made mistakes in his bringing up. We have followed wrong traditions of management. We have given way to wrong impulses. We have not sufficiently realized our responsibility. In short we have not realized that to a large extent the child is what we make him.

What is one to do when a child will not listen to reason?

There are many answers to that question. The one wrong answer is force him by threats and punishments. Such a method is ruinous. The right answer depends largely upon the situation. With many children, a method known as substitution works beautifully. In its simplest form where a small child wants something that he cannot have, one gives him something else that is more attractive. With older children the same principle holds, though its application may be more difficult. It may involve considerable discussion and we must not forget with a child old enough discussion is not objectionable. In fact it is highly valuable. One listens patiently to the child's presentation of his case. And one admits as much as possible of his argument, and grants all he can. He may even say, "I see your point. I realize how much you want it. And I am sorry to disappoint you. Now, instead of that, let us do this. Then one must be ready to propose something that is really attractive. It is not to be expected, usually, that the child will give up at once. But he will yield slowly perhaps, and somewhat disappointedly—naturally. But the case has been won. You have not made the child unhappy, except momentarily and therefore no bad results will follow."

Even if one does not have an adequate "substitute" for the desired object or action, the habit of discussing the case with the child is an excellent one, and not infrequently results in the child himself seeing the unwisdom of his desire, his attempt to explain fully his reasons often shows him their weakness. But probably the most valuable element of all is the parent's willingness to hear and consider the child's point of view. To appreciate this, even for ourselves, one must recall the sharp and emphatic "No" that frequently is the only answer the child gets to his cherished wish.

I have before me a short article entitled, "Is Happiness Worth Cultivating?" It ends as follows:

"In this training school of more than five hundred girls and boys who came to us with poor judgment, exaggerated ego, distorted ideals and poor training we have come to realize that a definite consciousness of the need of "happiness first" is a great help. Of course this implies that the adult has himself achieved a mature ideal of happiness as an end result rather than the outcome of a single specific act. And those who most continuously put this idea into practice are the ones who are most successful with children "

It thus appears that the child's happiness is an essential factor in his development. It is not merely desirable because we like to see children happy. It is more than sentiment. It is a hard cold fact that children grow better, in every sense, when they are happy.

If then, it is so important, why is it so neglected? There are at least two reasons. We have not realized its importance and we have been "too busy" to attend to it. Secondary reasons are the false traditions, of which we have often spoken, and the mistaken notions that we have acquired. For example, there is a wide spread notion that to tell a child that he is dull or stupid or lazy, is a challenge that makes him resolve to show

that such epithets do not apply to him. It is a pleasant theory, but it is much like the old fashioned remedies for physical ills, that would either kill or cure. Because one did not know which, they were seldom used. Such remarks more often kill than cure. Instead of challenging, they discourage. Children generally know, rather accurately, where they stand. They want to be at the head, and are continually comparing themselves with their rivals. They are usually good sports and accept second or third place, if they have been fairly beaten.

But when they get near the tail end, they begin to get discouraged. Then is when they need encouragement and not discouragement. To call such a child a dummy is like watching a swimmer struggling with all his strength against the current, and as he comes near, one reaches out and pushes his head under the water.

Not only our words but too often our acts discourage the struggling ones. If we do not say or do the discouraging thing we fail to give any encouragement. All of us need encouragement at times. Few of us have developed the habit of giving encouragement—even to our friends except when we happen to know that some calamity has befallen them.

Few, who knew William McAndrew that old war horse of education, would ever have suspected that he needed encouragement. Yet he complains that in all his student career, nobody ever gave him a word of encouragement except John Dewey.

We talk of children having an appreciation of values. How is a child to get a sense of values, if no one tells him what is good? We are free enough to tell him when his work is poor. Without the other what can prevent him from concluding that all his work is poor?

What is lacking that so many of us fail to encourage children? A prominent physician and writer—who cannot be accused of being a sentimentalist—has given the answer. He

writes: "What the growing child must have, to succeed, is love—of the right kind. Our penitentiaries and asylums re-echo *to the misery of men and women who either had no real love* in their childhood or whose love has been directed toward unworthy objects. Herein lies one of the chief causes of crime—and one of the chief means of preventing it."

We are learning, slowly—Oh, *so* slowly—that happiness pays. Our hospitals for the insane are putting in beauty parlors and other innovations to add to the happiness of their patients. Juvenile courts are beginning to treat their children with kindness instead of cruelty. Many have adopted the motto, "These children are to be saved, not punished." And they can be saved only by love.

The writer recently visited a women's prison where the cells were fitted up like little parlors, and all the arrangements were calculated to make the inmates happy. Those women are being reformed; "saved not punished."

Yet a group of "representative citizens" recently complained bitterly that in a certain men's prison, there was a school; and a glee club; and the men were encouraged to get up a Christmas play. The comment was, "Those men were sent there to be punished, not to be entertained." Of course it was ignorance: ignorance as deep as that shown up by a recent cartoon. The cartoonist had drawn a man entering his home with a letter and saying to his wife: "What is this about Bob's being a member of Phi Beta Kappa? I did not send him to college to join fraternities!"

The Salvation Army owes much of its success to the fact that it long ago learned that "It is no use to talk religion to a starving man." First feed him and make him comfortable, then he will be ready to listen. He sees that you are truly interested in his welfare. *Happiness First All Else Follows.*

Appendix

[Reprinted from "The Training School" January 1910]

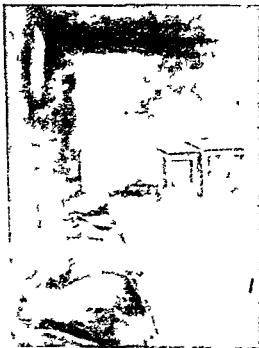
THE BINET-SIMON MEASURING SCALE FOR INTELLIGENCE

REVISED EDITION—1911

BY

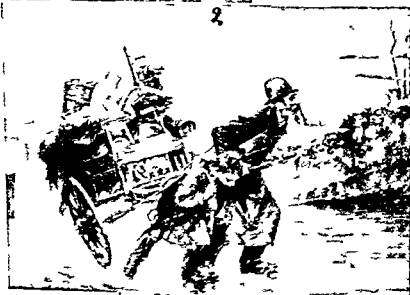
HENRY H GODDARD





**THE ORIGINAL PICTURES
USED IN
THE BINET TEST
"WHAT DO YOU SEE?"**

- 1 Lt. Hobson in Santiago jail
after sinking his ship in San-
tiago harbor
- 2 Copy of a French painting
- 3 Jean Valjean and Cosette
in Paris



The Binet-Simon Measuring Scale for Intelligence

By Henry H Goddard

INTRODUCTION TO THE REVISION

Since we first translated and published our account of the Binet tests in January, 1910, a great stride has been made in the use and popularity of this measuring scale. We ourselves have tested the questions on four hundred feeble minded children and on nearly two thousand normal children. The results have been published in the *Pedagogical Seminary*, September, 1910, and June, 1911.

As the result of these studies we are able to make some suggestions as to desirable changes. It seems worth while to include these in the present edition of the tests.

Experience with these tests has continually reassured us not only as to their value, but as to their amazing accuracy. Their usefulness as a means of understanding the mental development of children is beyond question, and we confidently believe that the time will speedily come when every child in school will be occasionally examined by some such method as this with a view of determining his actual mental development, and consequently what can be expected of him. This, not only for the purpose of segregating and giving special treatment to those who are backward or feeble minded, but that we may know those who are especially well endowed and those who have average intelligence, so that each may receive the instruction that his condition requires.

In the use of the Binet tests experience has emphasized two important dangers or liabilities to error. The one comes from the tendency of the optimistic, affectionate teacher examining a child from her own room to help too much and so credit the child with more than he himself can really do. The other is the opposite tendency of the teacher who either temperamentally or because of momentary conditions is not encouraging, but rather discouraging to the child so that he does not do his best and, consequently, does not get up to the standard of which he is really capable. *One should never begin the examination of the child with any preconceived notions as to what the child is going to do or how much he knows.* Do not credit a child with a question because you feel sure he could do it under other circumstances even though he fails now. The probabilities are very great that you are mistaken in your estimate and the present result is truer than your estimate.

As a matter of technique, we find almost universally the best method of beginning these tests is to ask the child to look at the pictures. This appeals to almost every child and it also gives the examiner very quickly a clue to the grade of the child especially after one has examined a few children and discovers how the different grades answer the question, 'What do you see here?'

A needed caution here will also illustrate a point that applies to a great many of the questions and that is the great care needed in asking the questions. The form of the question is very significant. For example, in show-

ing the pictures, the examiner who says, "What are they doing here?" herself answers the very question that we are supposed to determine from the child, namely, does he see the action? If you ask, "What is he doing?" you compel him to see the action and he tells you, "Mowing grass" or "Cutting hair," or whatever the picture may be. The question should always be in the form of "What do you see here?" Not even "What is this?" or "What is that?" because that equally determines that the child sees a particular thing which again destroys the value of the test. And the same caution should be extended to many other questions.

The form in which the question is asked is of vital importance. It is given correctly in the text here and should be followed very rigidly except in such cases as it is suggested that the form of expression may be simplified to meet the child's understanding.

Professor Binet has published in the April, 1911, number of the *Bulletin De La Societe Libre Pour l'Etude Psychologique de l'Enfant*, his latest revision of his measuring scale.

His changes are of three kinds. First, there are the same number of questions for every age—except age five, where he still has only four. This will obviate a little difficulty that was met with in counting up a child's credits.

Secondly, he has omitted some of the questions that were most dependent upon conscious training and education, such as the reading and writing tests.

Thirdly, he has transposed some of the questions from one year to another with the idea of improving the scale. With these changes we cannot in every case agree.

The results of our experience with the tests on four hundred feeble-minded and two thousand normal children convince us that Binet's original scale was quite as correct as his new one, but that some improvement can be made in certain other questions.

It is perhaps necessary to remind anyone who is about to use the test that in securing responses from children, whether in word or deed, many more things are involved than the intelligence of the child. The attitude of the examiner is all important. Some questioners do not inspire confidence. Then there is the child. Some children are timid or bashful. Lastly, there is the relation of the two. Always the child must be won. Sometimes it is easy, sometimes it is difficult. The questioner should be very tactful and careful until he sees that the child is at ease. Usually the whole examination can be referred to as a game and carried out in that spirit. At all events *get down to*

the level of the child. Never tell a child his answer is wrong. Always encourage. Always tell him he has done well, if he has done anything at all and if he has done nothing pass it by as easily as possible. Some children if they have failed once and are made conscious of it, will not try again. On the other hand, do not insist that he respond, just because it seems to you that he must know how. He may not know. In other words, when a child fails to reply try to understand why, and act accordingly.

The following are the tests proposed by Binet and Simon for each age from three years to thirteen. If a child succeeds in the tests for his

age he is normal. If he can succeed only in those given for a child a year younger than he, he is backward to the extent of one year, and similarly for two and three years. If he is more than three years backward he is mentally defective.

To allow for some unevenness in development Binet finds it satisfactory to adopt the following conventions in estimating the results.

A subject has the mental development of the highest age for which he has succeeded in all the tests.

One more correction is necessary. Once a child's intellectual level is fixed he is to be advanced a year for every five higher tests that he has succeeded in and two years for every ten tests that he succeeds in. *e. g.*, John is nine. He fails in two of the nine year tests. We should thus class him as intellectually eight years old. But he has done three of the nine year tests and three of the ten year tests, making six in all. He is therefore advanced a grade and called normal.

This seems at first sight very artificial and too exact to be true, but Binet assures us that he has tested it very carefully and finds it amazingly accurate.

We proceed with the tests.

Children of Three Years.

1 WHERE IS YOUR NOSE? YOUR EYES? YOUR MOUTH?

One of the best signs of awakening intelligence in young children is the comprehension of spoken words. We test this by asking these questions, which can be answered by a gesture.

2 REPETITION OF SENTENCES OF SIX SYLLABLES

It rains. I am hungry. (6 syllables.)

Experiment proves that it is easier for a child to repeat words than to speak a word of his own. If a child does not respond one may try him with two syllables (*mama*'), then four, etc.

A child of three repeats six syllables, but not ten. There must not be a single error.

3 REPETITION OF FIGURES. "6-4"

A child of three can repeat two figures. Figures require closer attention than words because they mean nothing to him. Pronounce the figures distinctly, one half second apart and without emphasis on any one figure.

4 DESCRIBING PICTURES *

A picture is shown to the child with the question, *'What do you see?'* The pictures must be chosen with some care. Each one must represent some *people* and a *situation*. Binet uses three pictures. The first is a man and a boy drawing a cart loaded with furniture. The second, a woman and an old man sitting on a bench in a park in winter. The third, a man in prison looking out of the window, a couch, chair and tables.

A child of three names the things—enumerates. He does not describe any actions in the pictures.

5 NAME OF THE FAMILY

All children of three know their first name. They sometimes know the family name, but not always.

Children of Four Years.

1 SEX OF CHILD. *Are you a little boy or a little girl?*

If testing a girl, give the question in this form: *Are you a girl or a boy?*

Children of three do not know. Children of four always do.

2 NAMING FAMILIAR OBJECTS.

One takes from his pocket a *key*, a *knife*, and a *penny*.

*These pictures as well as other materials needed for the tests can be obtained of C. H. Stoelting 3037 Carroll Ave., Chicago, Ill.

The answers should indicate that the child knows what each is. This is a more difficult use of language than naming objects in the picture because there the child chose his own object to name; here we say, "What is that thing?"

3 REPETITION OF THREE FIGURES "7-2-9"

4 COMPARISON OF TWO LINES "Which is the longer line?"

Draw two parallel lines three centimeters apart, the one 5 centimeters and the other 6. Hesitation is failure.

Children of Five Years.

1 COMPARISON OF TWO WEIGHTS "Which is the heavier?"

Use weighted blocks of wood of equal size and appearance.

Compare 3 grammes with 12 grammes and 6 grammes with 15 grammes. Note the curious and interesting errors that are made.

2 COPYING A SQUARE

Draw a square of 3 or 4 centimeters. Have child copy it with ink—not pencil. Pen makes it harder. It is satisfactory if one can recognize the square.

3 REPEATS SENTENCE OF 10 SYLLABLES

Use this: His name is John. He is a very good boy.

4 COUNTING FOUR PENNIES

Place four pennies in a row. Insist that child count them with his finger.

At three a child does not know how to count four, at four half succeed, at five all succeed.

5 GAME OF PATIENCE WITH TWO PIECES

Cut a visiting card diagonally. Place a whole card on the table. Nearer the child place the two pieces with the two hypotenuses away from each other. Ask the child to make a figure like the uncut card. One child in twelve fails.

Be careful (1) that child does not fail because he is too indolent to reach out and try, (2) that one of the pieces does not get turned over—because then it is impossible, (3) that you do not show by a look whether the child is right or wrong.

Children of Six Years.

1 DISTINCTION BETWEEN MORNING AND AFTERNOON "Is this morning or is it afternoon?" It should be remembered that a certain type of child will always answer the last of two alternatives. Therefore, if the time is afternoon, it is well to put the question, "Is this afternoon or morning?" Not before six do children know this.

2 DEFINITION OF KNOWN OBJECTS "What is a fork? a table? a chair? a horse? a mama?"

There are three kinds of response. (1) Silence, simple repetition or gesture. e.g., "A fork is a fork," or pointing says "That is a chair." (2) Definition in terms of use, "A fork is to eat with." (3) Definitions better than by use. This includes all answers that describe the thing or even begin with "it is a thing," "it is an animal," etc., all of which expressions are not so childlike as the simple "use" definitions. In deciding which type of answer we shall credit to the child, we accept three out of five.

At four years half the children define by "use" it increases a little at five and at six practically all define this way. Not before nine do the majority give the definitions that are "better than by use."

3 EXECUTION OF THREE SIMULTANEOUS COMMISSIONS "Do you see this key? Put it on that chair. Then shut the door. After that bring me the box that is on the chair. Remember, first the key on the chair, then close the door, then bring in the box. Do you under-

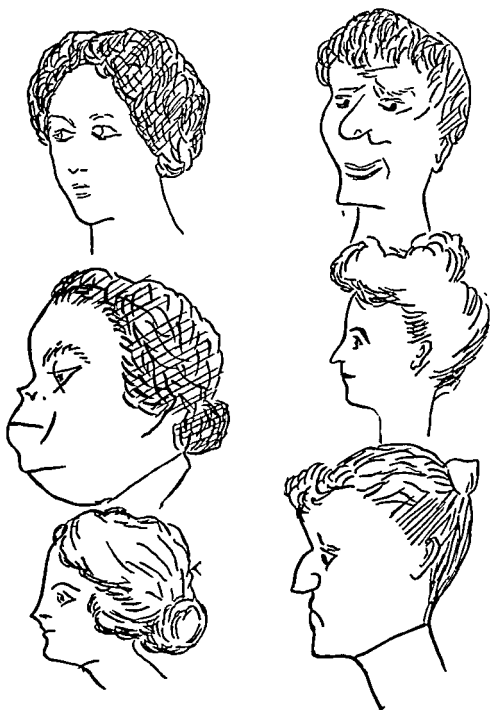


Fig. 1. Binet Test Age VI. No. 8

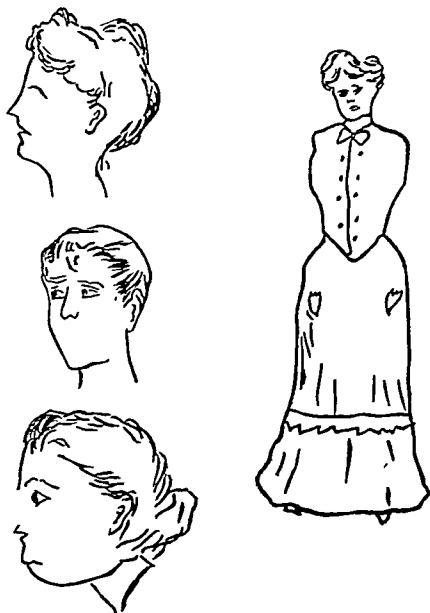


Figure 2. Binet Test Age VII. No. 3.

stand? Well, then, go ahead" Such are the directions They must all be done without further help, hint or suggestion At four years almost none can do this, at five, about half, at six, all, or nearly all, succeed

4 RIGHT HAND LEFT EAR

One says to child, 'Show me your right hand,' and when that is done "Show me your left ear" There are, in the main, three kinds of response (1) Does not know right and left Shows right hand because of natural tendency Shows right ear, also (2) Knows but is not sure. Shows right hand, then right ear, but corrects himself at once (3) Knows and without hesitation touches right hand and left ear (2) and (3) are considered satisfactory If child touches one hand with the other in such a way that one cannot tell which hand he means, ask him to hold his right hand up high Be very careful in this test to give no hint by look or word At four years no child points to left ear, at five, half of the children make a mistake, at six, all succeed

5 ESTHETIC COMPARISON

"Which is the prettier?"

Binet uses six heads of women in three pairs, the one pretty and the other ugly, or even deformed, Fig 1 Care is taken that the pretty one is now at the left and now at the right At six, all choose correctly, at five, about half

Children of Seven Years.

1 COUNTING THIRTEEN PENNIES

Pennies must be placed in a row and counted with the finger Finger must touch the piece at the same time that the child names the number No piece must be counted twice and none omitted The

number thirteen must be given exact At six years two-thirds fail; at seven, they make no errors

2 DESCRIPTION OF PICTURES

Same picture as used in age three Child now describes things instead of simply enumerating

3 UNFINISHED PICTURES

One shows four sketches of such as Fig 2 Ask the child, "What is lacking in that picture?" Child must answer three out of four correctly At five years, none are correct at six, errors number two thirds, at seven, the great majority are accurate

4 COPYING A DIAMOND

Draw a rhombus about the size of the square used for age five Have child copy this with pen The result is satisfactory if it would be recognized as intended for a diamond shaped figure.

5 NAME FOUR COLORS Use red, blue, green and yellow papers, in pieces about 1 x 3 inches Touching each color with the finger ask "What is that color?" It will be seen this is a test of color names, not of discrimination It should be done in 6 seconds

Children of Eight Years.

1 COMPARE TWO THINGS FROM MEMORY "What is the difference between a butterfly and a fly?" "Wood and glass?" "Paper and pasteboard (or cloth)?" The question may be differently put so as to make it intelligible as possible e g, "Why are they not alike?" etc.

Two at least out of the three pairs should be answered correctly If it takes more than two minutes it is a failure.

At six, a third of the children do this test, at seven, nearly all, at eight, all

2 COUNT BACKWARDS FROM 20 TO 1

This should be done within 20 seconds, and only one mistake allowed of omission or transposition.

3 THE DAYS OF THE WEEK. These must be given in order without omission within ten seconds. Most persons would expect that this could be done before age nine, but it cannot.

4 COUNT NINE "SOUS" (3 SIMPLER AND 3 DOUBLES)

(Our two-cent piece is now so rare that we use 1-cent and 2-cent postage stamps.) Arrange in order, 1, 1, 1, 2, 2, 2. "*How much are they worth? (How much money to buy them?)*" "Count" It should be done within ten seconds without any error. There are three ways of counting. One child says 1, 2, 3, 5, 7, 9. Another says, 1, 2, 3, 4-5, 6-7, 8-9. The third says, 1, 2, 3, 4, 5, 6, which is of course, wrong. A large majority do this test at seven years. But all do it at eight.

5 REPETITION OF FIVE FIGURES "4-7-3-9-5" Same method of procedure as given above age three. Only three fourths of the children succeed.

Children of Nine Years.

1 MAKE CHANGE—9 CENTS OUT OF 25

Play store. Using real money. If child's cash consists of 25 pennies, 5 nickels and 2 dimes interesting degrees of intelligence will be discovered by noticing the coins he uses in making change. Child is storekeeper. One buys something that costs 9 cents. Child must actually give 16 cents as well as say it.

At seven no one can do this test, at eight a good third succeed, at nine all do it. See Revision.

2. DEFINITION BETTER THAN BY "USE."

This was explained under age 6. At ages seven and eight, half the children give definitions of this kind. At nine, they all do.

3 NAME THE DAY OF THE WEEK, THE MONTH, THE DAY OF THE MONTH AND THE YEAR.

The test is passed even if the day of the month is as much as three days wrong. Children least often know the year.

4 THE MONTHS OF THE YEAR.

Recited in order within 15 seconds. Allow one omission or transposition.

5 ARRANGEMENT OF WEIGHTS

Use five wooden cubes of same size and appearance but loaded so as to weigh 6, 9, 12, 15, 18 grammes (Metal pill boxes may be used.) Place the five boxes on table in front of child and explain that they do not all weigh alike and he is to lift them one at a time and put them in order from the lightest to the heaviest. (The initial of each weight written on the bottom of each box makes it easy to see if they are right.) Record the exact order in which the child has placed them. Three trials are made. Two must be absolutely correct. The whole operation must not take over three minutes.

Children of Ten Years.

1 NAMING NINE PIECES OF MONEY One may use cent, nickel, dime, quarter, half dollar, dollar, two dollars, five dollars and ten dollars.

Pieces should be on table in a row, but not in regular order of value. Point with finger, and name as he points.

2 DRAW DESIGN FROM MEMORY



3 REPEATS SIX FIGURES

See Revision

4 QUESTIONS OF COMPREHENSION FIRST SERIES

What ought one to do—

1 When one has missed the train?

2 When one has been struck by a playmate who did not do it purposely?

3 When one has broken something that does not belong to one?

At seven and eight, half respond correctly, at nine, three fourths, at ten, all. If two questions out of three are answered correctly the test is passed

SECOND SERIES

What ought one to do—

1 If he is afraid that he will be late for school?

2 What ought one to do before deciding an important matter?

3 Why does one excuse a wrong act committed in anger more easily than a wrong act committed without anger?

4 What should one do when asked his opinion of some one whom he knows only a little?

5 Why ought one to judge a person more by his acts than by his words?

Allow at least 20 seconds to each question. Three of the five must be answered correctly. At seven and eight, no one responds to a majority of this second series, at ten, half are successful, it is, therefore, a transition between ten and eleven years.

5 USING THREE WORDS IN A SENTENCE.

Binet uses the words, *Paris, fortune river*

We should say *Phila delphia, money river*. This is the first time in these tests that we have required the child to 'invent' his own expression. There are three forms of answers (1) Three separate sentences (2) Two ideas united by a conjunction (3) A single idea involving the three words. Only the last two are satisfactory for the test. We allow one minute. At eight no one succeeds. At nine, one-third, and at ten, one-half get it right.

In this test may be seen a distinction between intelligence and judgment. Some children give a complete sentence with the three words, but they do not make sense.

Children of Eleven Years.

1 CRITICISM OF SENTENCES

These are sentences that contain some absurdity or ridiculous expression. Binet explains that formerly he used sentences like "*Is snow red or black?*" but he found that many bright children fell into the trap and others, through confidence in the questioner failed to look for an absurdity. Therefore, he has changed the plan and now says to the child "*I am going to give you some sentences in which there is nonsense. You listen carefully and see if you can tell me where the nonsense is.*" Then he reads the sentence very slowly.

These are the sentences

1 *An unfortunate cyclist has had his head broken and is dead from the fall, they have taken him to the hospital, and they do not think that he will recover.*

2 *I have three brothers, Paul, Ernest and myself.*

3 *The police found yesterday the body of a young girl cut into eighteen pieces. They believe that she killed herself.*

4 *Yesterday there was an accident on the railroad. But it was*

not serious, the number of deaths is only 48.

5 Some one said, "If in a moment of despair I should commit suicide, I should not choose Friday, because Friday is an unlucky day and it would bring me ill luck."

The test should last about two minutes. Three at least of the questions should receive good answers. At nine years hardly any child gets them, at ten, scarcely a fourth, at eleven, a half.

2 THREE WORDS IN A SENTENCE. (Given under age ten.)

At eleven, all succeed.

3 60 WORDS IN 3 MINUTES

"Say as many words as you can in 3 minutes, as table, board, beard, shirt, carriage." We tell him that some children have named 200 words.

This test gives a splendid opportunity to appreciate the intelligence of a child. At least 60 words must be given.

4 RHYMES.

Explain what is meant by one word rhyming with another. Illustrate. Then ask for as many words as the child can think of, that rhyme with a given word. *e g*, day or spring, or null.

One minute is allowed. Three rhymes with one word should be found in the given time.

5 WORDS TO PUT IN ORDER.

"Make a sentence out of these words"

STARTED—THE—FOR
AN—EARLY—HOUR
WE—COUNTRY—AT

ASKED—PAPER—THE
TO—I—TEACHER
CORRECT—MY

A—DEFENDS—DOG
GOOD—HIS—MASTER
BRAVELY

Place the printed words before the child. He gives the sentence orally.

Time limit is one minute for each sentence. At least two must be given correctly.

Children of Twelve Years.

1 REPETITION OF SEVEN FIGURES. 2, 9, 4, 6, 3, 7, 5 1, 6, 9, 5, 8, 4, 7 9, 2, 8, 5, 1, 6, 4

Tell the child there will be seven figures. Give three trials. One success is sufficient.

2 ABSTRACT DEFINITIONS

"What is Charity? Justice? Goodness?"

Two good definitions must be given. It is often somewhat difficult to decide if the definition is passable. If it contains the essential idea it must be accepted, however badly it is expressed. At ten years, a third succeed, at eleven, they are generally successful.

3 REPETITION OF A SENTENCE OF 26 SYLLABLES

See Revision for new Sentence.

This should be done without error.

Children, it is necessary to work very hard for a living. You must go every morning to your school"—24 syllables

"The other day I saw in the street a pretty young dog. Little Maurice has got spots on his new apron"—26 syllables

"Ernest is praised very often for his good conduct. I bought at the store a beautiful doll for my little sister"—28 syllables

"There occurred on that night a frightful tempest with lightning. My comrade has taken cold. He has a fever and coughs very much"—30 syllables

4 RESISTS SUGGESTION

See Revision, p 12

5 PROBLEM OF VARIOUS FACTS.
(What is it?)

"A person who was walking in the forest at Fontainebleau suddenly stopped, much frightened, and hastened to the nearest police and reported that he had seen hanging from the limb of a tree a ———"
(after a pause) "what?"

(2) "My neighbor has been having strange visitors. He has received one after the other a physician, a lawyer and a clergyman. What has happened at the house of my neighbor?"

Both questions should be answered correctly.

The answer to the first is "a dead man." Some object to this story as too gruesome. Others say that children are not so sensitive to such things as we think. Aside from that question, it would seem that the picture is hardly familiar enough in America to make the answer certain. A substitute better be found.

Children of Fifteen Years. See Revision. ADULT.

1 CUTTING OUT

Get the child's attention and let him see you fold a sheet of paper in four. Then with the scissors cut a small triangle from one edge—the edge which does not open. Ask him to draw a picture of the paper as it will look when unfolded. Do not unfold or allow another sheet to be folded. It is a difficult test. If a child does it the first time always ask him if he has seen it before.

2 THE REVERSED TRIANGLE

Cut a visiting card along the diagonal. Ask child to describe the resulting shape if one of the triangles was turned about and placed so that its short leg was on the other hypotenuse and its right angle at the smaller of the two acute angles.

3 DIFFERENCES.

Ask the difference between—

Pleasure and honor
Evolution and revolution
Event and advent
Poverty and misery
Pride and pretension

4 DIFFERENCE BETWEEN PRESIDENT OF A REPUBLIC AND A KING 5 GIVES SENSE OF A SELECTION READ TO HIM

See Revision for 4 and 5

Such are the tests. In practice the examination should be conducted in a quiet place, the child being taken alone and as free from distractions as possible. The examination should not and need not last long enough to fatigue the child.

Begin with the tests corresponding to the age of the child or below according as the child seems average or dull.

It is very desirable, when feasible, to have an assistant who records *verbatim* everything that the child says as well as makes notes on what he does during the examination. When this is impossible the examiner must keep his own notes, but care should be had that they be made as rapidly as possible, consistent with accuracy, so as not to keep the child waiting. This spoils the game. As said above, constantly encourage the child, continually tell him he is doing splendidly.

While examining the child forget all your preconceived ideas. Regard him as an unknown quantity, an x which is to be determined.

Finally, these tests of Binet and Simon, while they seem to have been worked out with great care and are the result of large clinical experience, so that they seem to be almost mathematically exact, yet they must be used with judgment and intelligence.

I believe they are the most valuable contribution yet made and in the hands of the reasonably intel-

ligent teacher or parent will be found of great help in "measuring" the intelligence of the child and determining whether he is in need of special treatment. When such need is indicated, even to a possibility, he should be taken to an expert whose large experience with such children enables him to confirm the suspicion or to show why

it was unfounded.

The reader who is at home with French should read the original article of Binet and Simon, *L'Année Psychologique*, 1908, part of which we have here condensed. The rest of the article containing discussions and suggestions we hope to resume at another time.

The Revision

In the following list we give an arrangement which embodies our experience while following Binet's new order as closely as we can.

We believe that for American children, at least, this scale is about as accurate as it can be made.

Attention should perhaps be called to the fact that this revision does not at all imply that the results obtained with the old one were wrong. The method of counting devised by Binet was so accurate that it enabled the examiner to do the child justice even if a few questions were misplaced. The new scale will simply be more convenient because it will obviate straggling, that is, where a child, for example, stops at seven years, but gets enough credits to make him eight, some of these credits coming from nine and some from ten. The tendency under the new scale will be to answer the eight year questions and stop there, doing none in nine or ten. Undoubtedly this will not always be the case, but it will occur oftener than with the old scale.

The following are the questions as we now use them

NO CHANGE		III	
		1	Points to nose, eyes, mouth.
		2	Repeats "It rains. I am hungry."
		3	Repeats 7 2.
		4	Sees in Picture 1
			2
			3
			4
			5
		5	Knows Name.
		IV	
		1	Knows sex, boy or girl (girl or boy)
		2	Recognizes key, knife, penny
		3	Repeats 7 4 8.
		4	Compares lines.
		V	
		1	Compares 3 and 12 grams
		2	Copies square
		3	Repeats His name is John. He is a very good boy
		4	Counts four pennies
		5	"Patience"
		VI	
		1	Morning or afternoon
		2	Defines fork, table, chair, horse, mama
		3	Puts key on chair, brings box, shuts door

VII 1	1	4	Shows right hand left ear	35	8
5	3	5	Chooses prettier	31	9
VII					
VI 4	7	1	Counts 13 pennies	94	5
2	6	2	Describes pictures	83	25
VIII 3	1	3	Sees picture lacks eyes etc	87	9
VI 3	4	4	Can copy diamond	95	8
5	VIII 3	5	Names colors red blue green yellow	97	5
VIII					
1	6	1	Compares two objects from memory butterfly fly	87	2
			wood glass paper cloth	90	1
2	4	2	Counts backwards 20 to 1	85	4
omitted	IX 2	3	Repeats days of week	79	14
VII 4	2	4	Counts stamps 111222	36	7
5	VII 5	5	Repeats 5 figures		
IX					
1	3	1	Makes change 20c 4c	33	23
2	4	2	Definitions better than use	45	27
VIII 4	1	3	Knows date	48	7
4	XI	4	Repeats months in order	48	6
XI	6	5	Arranges 5 weights	44	11
X					
IX 3	2	1	Knows money 1c 5c, 10c 25c 50c, \$1 \$2 \$5 \$10	104	5
2	new	2	Draw design from memory (Show 10 sec)	new	
—	new	3	Repeats six figures 854726 274681 941738	new	
4	4	4	Comprehends easy questions	98	8
5	3	5	Uses 3 words in two sentences	92	17
XI					
X 3	1	1	Sees absurdity painter brothers locked in room	48	4
			railroad accident suicide	39	14
XII 2	2	2	Uses 3 words in a single sentence	35	3
XII 3	3	3	Gives 60 words in three minutes	45	5
XV 2	2	4	Gives three rhymes	35	9
XII 5	5	5	Puts dissected sentences together		
XII					
XV 1	1	1	Repeats 7 figures	37	7
XII 4	X 4	2	Defines charity justice, goodness	5	0
	3 revised	3	Repeats sentence of 26 syllables	15	21
1	new	4	Resists suggestion	new	
XV 5	4	5	Problems (a) Hanging from limb (b) Neighbors visitors	40	3

All questions under any age must be answered to pass that age—instead of all but one as in the old scale

EXPLANATION OF THE REVISED BINET SCALE.

The names of the tests are abbreviated but will be understood by reference to the old list. The new questions are explained below.

The number of the question as it was in the old list, is given immediately before the present number. The first number in the line shows the place of the question in Binet's revised scale, e. g. VIII 3 (repeat days of week) was IX 2 in old scale and Binet omits it entirely from his new scale. Following each question we give the successes (first figures) and failures (last figures) on the question by normal children as obtained from our examination of two thousand normal children. (See Pedagogical Seminary, June, 1911.) For example, in V 1, 32 succeeded and 2 failed.

IX 1 Our old form was too hard. We propose now, 20c—4c and give the child two dimes. This is Binet's form, but he has a 20c piece, which we lack. However, two dimes will probably do as well.

IX 2 At Vineland we have been a little too strict on this question. We now propose to accept any definition that is more than simply 'use,' e. g., chair has four legs, table is made of wood etc.

X 2 Use this design. Expose ten seconds. Have child draw his design on back of record sheet. (This should be considered satisfactory if one who did not know just what the design was would recognize it. No account is taken of proportions or crookedness of lines, or perspective. It is well to remind the child before beginning that he is to draw both parts.) "Tests attention, visual memory and a little analysis."

XI 4 There should be three rhymes with each of three words. The fourth word is intended to be used as an illustration, the examiner giving rhymes for that.

XI 5 In the dissected sentence, the second one which has the word 'have' in it, proves to be the most difficult. However, since the test is passed if two are correct, the other two will give the child a fair chance.

XII 3 Old sentence too hard. Use the following. I saw in the street a pretty little dog. He had curly brown hair, short legs and a long tail.

THE FOLLOWING QUESTIONS WERE NOT IN THE OLD LIST

XII 4 Binet's description of this test is as follows

Prepare a little booklet of six pages. On first page draw in ink two lines horizontal: the one to the left two inches (4cm) long; the one to the right two and a half inches. On second page, left line is two and a half, right, three inches. Third page, left line three and right one three and a half inches. On three remaining pages all lines are three and a half inches long. The lines on each page are in same straight line and separated by a half inch.

The idea of the test is this: Child having said the right hand one is longer for three times, will he continue even when he comes to those that are alike, or will he "resist the suggestion" and say they are alike?

Care must be exercised in asking the question. For the first two pages ask "Which is the longer line?" but for the others say merely "And there?"

FIFTEEN YEAR AND ADULT TESTS

See foot note page 14

XV 1 Use same pictures as in III 4 and VII 2. The test is credited in XV if subject "interprets" the feeling of the picture—usually expressed by some word of sympathy, fear, sorrow, joy or other feeling.

XV 2. Interchange the hands of a clock for (1) the hour 6.20 and (2) 2.56. (Child must not see a watch or clock. It is a test of imaging power.) We say to the child "Can you think how the clock looks when it is twenty minutes past six (four minutes before three)?" Well, now tell me what time the clock would show if I changed the hands putting the long hand where the short hand is and short hand where long hand is."

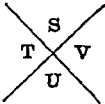
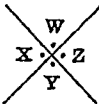
XV 3 This test was suggested by Dr. William Healy, of Chicago. It was used by the Southern army in the Civil War.

The diagrams shown below are to be constructed while the child gives close attention. He notes the arrangement of the letters, in alphabetical

order vertically in first and second, and counter-clockwise in the third and fourth diagram. Two and four differ from one and three in having a dot in each section. Once knowing the scheme, the letters may be left out and a cipher dispatch written by using for each letter the part of the diagram in which the letter is placed in the key. For example, "war" should be written $\nabla \perp \Gamma$

Having made it perfectly clear, remove the key and have child write on back of record sheet, "Caught a spy," in this code. In crediting allow one error. Every wrong or incomplete symbol is an error.

It should be remembered that this is to be very carefully explained to the child. He is allowed to look at the diagrams, and it should be illustrated, but after the test begins the child should not draw the diagrams for himself. He should work out the Code simply from memorizing. He may count up on his fingers and find out where the letter would be, but he must not write down the diagram.

A	D	G	J	M	P		
B	E	H	K	N	Q		
C	F	I	L	O	R		

XV 4 Ask child to write the opposites of the following words: 1, good, 2, outside, 3, quick, 4, tall, 5, big, 6, loud, 7, white, 8, light, 9, happy, 10, false, 11, like, 12, rich, 13, sick, 14, glad, 15, thin, 16, empty, 17, war, 18, many, 19, above, 20, friend.

Illustrate. One may say, "Tell me just exactly what this word does not mean," or "If a child is not good, what is he?" But this latter should not be repeated with each word, only once or twice as illustrations, then the child should give the opposites after that. If he is unable to do this, his very lack of comprehension is sufficient evidence that he cannot pass the test.

Besides the obvious answers, the following are accepted as right or half right:

2, in or indoors (half), 3, lazy or slowly (half), 4, little or low (half), 5, short (half), 6, soft or low (right), whisper (half), 9, sorry or sorrow (half), 10, right or truth (half), 11, dislike, unlike or hate (right), 13, healthy (right), 14, mad (right), 15, broad (half), 16, filled (right), 18, none (right), 19, under (right).

It is best to have the words printed on a slip of paper in vertical column, with space for child to write the "opposite" at the right.

The equivalent of 17 correct answers must be given.

"ADULT" *

Adult 4 Say to the subject "There are three differences between the President of a Republic and a King. What are they?"

The answer should contain the three ideas: Royalty is (1) hereditary, (2) lasts for life, and (3) the monarch has extended powers. The

*Binet explains that the word adult is not to be understood literally. It can only mean "over fifteen years."

President is (1) elected, (2) for a definite time, and (3) his powers are usually less extensive than those of a King

Adult 5 Explain to the subject that you are about to read a selection to him, and that then you will ask him to tell you the substance of what you have read He should give close attention

Read slowly, in a clear voice and with expression, the following

"One hears very different judgments on the value of life Some say it is good, others say it is bad It would be more correct to say that it is mediocre, because, on the one hand it brings us less happiness than we want, while, on the other hand, the misfortunes it brings are less than others wish for us It is the mediocrity of life that makes it endurable, or, still more, that keeps it from being positively unjust"

It is correct if the subject gives the central thought in his own words, *e g*, "Life is neither good nor bad, but mediocre, because it is inferior to what we wish and not as bad as others wish for us"

The tests for 'XV' and 'adult' are new,* and we shall be glad to receive any comments, or the results of any use of them We have concluded that adult 1 and 2 test special traits rather than universal, *e g*, we found in a mixed group of educators and scientists six out of twenty succeeded with No 1 In another group, psychologists, twelve out of eighteen succeeded.

The great need just now is to get suitable tests up to age twenty Perhaps there are no better ones than the tests of experience, and we may some day conclude that the boy or girl who has had an opportunity, and has not conformed to the canons of civilized society, is fundamentally defective in the qualities necessary to a useful citizen

*Since the above was first published these 'XV' and "adult" tests have been proved unreliable. *They should not be used in making up the mental age* If used at all, it should only be for the general information of the examiner They seem to show special training or interests rather than intelligence characteristic of any particular age

ALTERNATIVE QUESTIONS

It sometimes happens that one wishes to test a child a second time, a few weeks after an earlier test There is some fear that he may have remembered the questions or have been coached in his answers In such cases an alternative set of questions is convenient

Many of the questions need no substitute *E G* One cannot "learn" to arrange the five weights If he cannot do it no amount of coaching will help him

In other cases possible variants are so obvious that we leave them to the user However, it is not always as easy as it looks and he must be very careful or he will introduce changes seemingly small, yet which either change the difficulty radically or change the test utterly

The following suggestions may prove helpful

- V 3 Repeat 'Little Mary likes to play with her dolls'
- VI 2. Define spoon bed drum cow, father
- VI 4 Show left hand, right ear

- VIII 1 Difference between horse and cow, stone and egg, grass and tree
- VIII 3 Name days of week backwards Allow more time
- IX 4 Give months backwards Allow more time.
- X 2 Use design upside down or turned at 90 degrees
- X 4 Comprehension Use any of the following
- 1 What ought one to do when he is sleepy?
 - 2 When he is cold?
 - 3 When he sees that it is raining just as he is about to go for a walk?
 - 4 When one is tired and a long way from home?
 - 5 Why is it necessary to save one's money and not spend it all?
 - 6 What ought one to do when he has received punishment that he did not deserve?
 - 7 What should one do to get a watch that he wants at store?
 - 8 What should one do when some one has offended him and comes and asks pardon?
 - 9 What happens when two persons discuss a question without understanding the words?
 - 10 What should you do when a person always contradicts you no matter what you say?
 - 11 Why is it better to persevere in what one has begun than to give it up to try something new?
 - 12 Why should one not taunt a person of the service one has done him?
 - 13 What ought one to do who has done an irreparable wrong?
- X 5 Use the words, *N Y (or a familiar city), fortune, railroad*
- XI 1 Use any of the following
- Do you see any absurdity in the following?
- 1 I like the end slices of bread I gave the girl a whole loaf of bread and told her to bring me the two end slices I afterward found that she had sliced the entire loaf I asked her why she did this She said, 'How could I get the second end piece unless I did?'
 - 2 A man asked a boy where Mr Smith lived, he said 'The first house you come to is a barn and the next is a haystack The next is Mr Smith's'
 - 3 A man said to his friend, "May you live to eat the chickens that scratch sand on your grave"
 - 4 A man came to see Prof Johnstone, Prof Johnstone was not at home I asked him his name He said, 'Oh it is not necessary to leave my name, Prof Johnstone knows me.'
 - 5 A gentleman fell from his carriage and broke his neck, but received no further damage.
 - 6 I received a letter from a friend in which he said "If you don't get this letter, just let me know and I'll write again"

- 7 I read in a paper that they fired two shots at a man
The first shot killed him, but the second didn't
- 8 The judge said to the prisoner, "You are to be hanged,
and I hope it will be a warning to you"

XI 4 Rhymes use *man, toy, cold*

XI 5 DAY — IT — WE — PICNIC — THE — OUR —
RAINED — HAD
IF — ASKED — BALL — MY — HAVE — WE —
MOTHER — PLAY — I — MAY
A — MAKES — BOY — GOOD — HIS — HAPPY —
MOTHER

XII 2 Defines *truth, mercy, pity*

XII 3 Repeat, 'Mary is often praised for her very nice, neat work
She is always a good little girl and likes to sew'

XII 5 (a) A man walking in the woods began to be worried He
looked to right and left He walked back and forth He climbed a tall tree
'What was the matter?' The answer is, of course he lost his way

(b) I saw a crowd going along the street They were all dressed up
and each had a basket or a bundle

"Where were they going?" Answer, a picnic or excursion

XV 3 The Code may be easily changed by changing the arrangement
of the letters from vertical to horizontal counter clockwise to clockwise etc

XV 4 Other lists may be made up

Some may desire to use the reading test although Binet omits it from
the new list

The following selection is a little easier than the old one and we sug-
gest it as a 9 year test In our Vineland study the reading was passed at
8 years in the ratio of 49—33 and at 9 years in the ratio of 48—7

NEW YORK JUNE 5

A big flood at Cape May last week swept
away five boats full of fish A little boy, the
son of a fisherman, was carried out to sea

While trying to save him a man in a row
boat was washed overboard and nearly drowned
The child was saved

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Standard Method for Giving the Binet Test

Henry H Goddard

During most of the past year we have had in the Vineland Laboratory twelve different people either as students or assistants who have used the Binet tests, many of them independently and by themselves, some of them under instruction here at the laboratory. In the course of the work here it became evident that we were varying a little among ourselves in the method of giving the tests and also as to the way in which we credited the answers. While in no case did we find that these variations very seriously interfered with the value of the results, yet it seemed desirable to establish, if possible, a uniform standard way of giving the tests and of evaluating the answers. We have accordingly been holding semi weekly seminars of from an hour to an hour and a half in which we have taken up the scale, question by question, and discussed it from all standpoints, as to what we understood it to mean, what was its purpose, how we had been giving it, results we had obtained and also how we had evaluated these answers. After canvassing the case pro and con we have finally agreed upon a method for each particular question. In all cases, Binet's original explanation has been our guide, and where he was clear and explicit we have followed him if possible. I say, if possible, because some of his tests, like the money question, are impossible of translation into English. In such cases, we have made our own application.

Wherever Binet has left the details of the method to the judgment of the reader, and different users have fallen into different methods, we have united on the method that seemed most satisfactory.

The following gives our results in so far as they either supplement, or differ from, what is contained in the original pamphlet. That still remains as our Vineland adaptation of the Binet Scale. Experience has

taught us that there are a few things that need to be especially discussed and emphasized for the benefit of those who are either beginning with the scale or have not yet gone so far as to have their own method stereotyped in their own minds

First, the matter of the time limit of a question has been very carefully discussed. Binet often says "this should be done in twenty seconds or in one minute" or whatever the case may be. Perhaps this point has called for more discussion and argument than almost any other in connection with our efforts. At first we thought that to establish the time limit was in the direction of uniformity, and that to allow any variation from it was opening the doors to wide differences of procedure. But further consideration led us to realize that, in the first place, it was practically impossible to make the time exact. You say to yourself the child must give this answer in twenty seconds, but you do not know exactly when your period begins. The child may have caught your point before you are half way through your explanation and have been thinking it out, or he may be slow of thought and not get the point and understand your question until five or ten seconds after you have stopped talking. Then there comes the ever disturbing question, what shall you do if he gets the correct answer in twenty one seconds, instead of twenty. It surely is not in accordance with the spirit of the test to mark him off under such circumstances, and if you are going to allow twenty one seconds, why not twenty two, and why not twenty three, and where will the limit be drawn? But the most serious objection to a rigid time limit comes from the fact that it makes the whole test a *stereotyped, rigid mathematical procedure*, which, in the last analysis, reduces the whole method to an absurdity. Binet, himself, repeatedly urges that this is not the purpose of his scale, that it is rather a means to an end, that by the use of it the expert becomes *able to judge of the mentality of the child* and to estimate it rather closely.

We have therefore concluded that the time limit is to be used as a general guide. If directions say to allow a minute for this test, the child may take a minute and five seconds and still be credited if the examiner feels that he has made an honest effort and got it carefully even though he has taken a few seconds over time. How much allowance will be made must depend upon the judgment of the examiner. The real determining factor is—does the child show by the amount of time that he takes that he is lacking in intelligence sufficient to do the question reasonably. The times given, then, are to be taken as guides that the examiner may know how long it ought to take, and he is to use his judgment as to how much leeway he will allow. A child is supposed to count backwards, from twenty to one, in twenty seconds. If he takes twenty two seconds and

it is clear that it is the result of his being a little slow of speech or slow of thought, he should be credited. If, on the other hand, he takes thirty seconds, it is probably because he has to count forward each time to see what number precedes the one he has just given that is counted a failure. The time for making three rhymes with a word is one minute. If a child however, gives two rhymes in a minute and has shown an intelligence in doing it and is able to get the third rhyme in ten or fifteen seconds more, the examiner may perhaps feel that it is reasonable to credit him. On the other hand, if a minute elapses and the child has not been able to give any rhyme, the time limit of a minute shows the examiner that it is useless to wait any longer.

What has just been said really disposes also of the subject of partial credits. Binet himself does indeed suggest that we may give half credits or quarter credits for an answer, and in some cases one may feel that this is only the fair thing to do. But we have decided, as a rule, not to do anything with fractional credits. Again, because of the fact that the real value of the scale is in determining the mental condition of the child and the real question is not whether this answer is half right or quarter right or fully right, but rather what does it show of the child's mentality is it such as to indicate that he has, as far as that question is concerned the intelligence that a normal child of that age has. If so, then he should be credited. If not, he should not be credited.

Another matter to which attention should be called is that of *automatisms*, that is to say, a form of stereotyped answer which is repeated over and over again in different parts of the same question, an answer which may be correct for a part and would seem to indicate that the child knew and was up to the age, but which because he allows himself to fall into that automatic way of answering, shows that he has not the intelligence of the age and consequently does not pass that test. Examples are found in the choosing of the prettier of the two pictures. A child may take the right hand one in the upper group, which is correct. But he takes the right hand one in the middle group, which is wrong, and the right hand again in the lower group, which is correct. But the fact that he has chosen the right hand one in all cases, shows an automatic response which destroys the validity of any of it.

Another instance is sometimes found in the definitions. A child says a table is made of wood, a chair is made of wood, a horse is made of wood, mamma is made of wood. The first two answers are correct and are better than by use, but the last two answers being given in the same stereotyped form show that the first two even, were not due to intelligence but were merely accidental. The child does not pass the test. This

matter of automatism should be carefully guarded against throughout the scale.

Mention should be made here of the time limit for the entire procedure. Some people report spending an hour in examining a child and some even go to far as to advocate the use of that much time. It may be said on the authority of Binet himself that such an examination is *not a Binet test*. Binet says in one place that twenty minutes is enough. In another case he allows a half hour, so that we may safely say that no examination should extend over a half hour. Experience has abundantly proven that the mentality of a child may be easily determined within that time. Sometimes, for special purposes, one may want to ask a child questions beyond those needed to determine his mentality. If this requires more than a half hour, another sitting should be had at another time, for a half hour is fatiguing enough to a child.

To conclude this introduction, let me repeat once more that the whole procedure should be conducted as a game, that there should be as little display as possible of apparatus, recording and systematic questioning. The attitude of the examiner should not be, has he passed three questions or four, but, rather, do his answers to these questions indicate that he has the intelligence of a normal child of his age. Or, again, the question is not, has he answered as an adult would answer, or has he given a perfectly logical answer that could not be criticized from the standpoint of diction or form, but, rather do his answers show that in his childish way he understands and has expressed himself correctly.

The final appeal in all questions of doubt should be, not to what the examiner might expect, not to what other adults say they think ought to be, but rather to the fact as to what normal children do under such circumstances? What kind of answers do normal children give to these questions?

The following are the suggestions that we would make looking toward uniformity in the giving of the questions and evaluating the answers. The original description of the tests as given in the pamphlet (and which is in almost every instance a direct translation of Binet's language) should be carefully kept in mind. The following suggestions are mostly supplementary to what is there given. In one or two instances (which are indicated by capitalized phrases) there is a correction. The corrections are necessitated because of our having erred in our first translation through a too hasty interpretation of Binet's language.

MOTTO—ALWAYS ENCOURAGE, BUT NEVER HELP

Age Three

1—Other parts of face are harder. Do not persist to the point of

annoying the child If necessary, because of shyness, help on the first and then if he succeeds on next two give him a fourth one. *Be sure you do not help.*

2—Give no second trial unless there was a distraction the first time If second trial is necessary use another similar sentence, trying to follow Binet's division of syllables Do not refuse a child credit because of defective pronunciation if he has said the whole number of syllables

3—Out of three trials one must be correct Use different number combinations each time

4—Be careful of form of question Say, "What do you see in this picture?" Use at least three pictures

5—If he gives only first name, as John, one may ask, "John what?"

Age Four

1—Be sure there is real discrimination and not thoughtless repetition of the first or last term

2—Objects other than those given, may be used if examiner is sure child is familiar with them Say, "What is this?"

3—Child must succeed on one out of three trials, each trial being a different group of figures

4—Say to child, Do you see these lines?' "Tell me which is the longer" A correct response must be given without hesitation two out of three times Vary position of long line from top to bottom by turning card around Be sure the judgment is real and not accidental

Age Five

1—May place weights in the hands of the child It is a test of perception of difference If you have no 3 gram weights, use 6 and 15, and 9 and 18 Both must be correct Have heavier at right on one trial and at left on next trial

2—Pen and ink seem a little too hard, so hereafter pencil will be used

3—All ten syllables must be repeated *verbatim*

5—Give the child no suggestion, place the two triangles before him with the long legs facing each other and the hypotenuses turned away from each other

Age Six

1—Is a test of perception of passing time and often develops a little late As in Four, 1 and 4 be sure the answer is not accidental If in doubt, repeat question later

2—Test of language and ideas—silences or mere repetition of question or pointing are counted failure, e. g., "a horse is a horse," or "this is a table (touching one) Child should respond with definition by use to at least three out of five to be credited at age of 6, and by three out of five defini

4—Always give an explanation of the meaning of rhymes and an illustration (we use 'floor' as an illustration) Do not accept syllables that are not real words altho they may rhyme. Three rhymes with each of the three words is required, one minute is allowed for each series

5—Place words before the child and read them to him to be sure he knows them. Allow one minute for each sentence to be formed Two out of three must be correct

We have adopted the following arrangement as nearer Binet's than our earlier arrangement and slightly easier—which we find desirable

STARTED—THE—FOR	ASKED—PAPER—THIE
AN—EARLY—HOUR	TO—I—TEACHER
WE—COUNTRY—AT	CORRECT—MY

A—DEFENDS
DOG—GOOD—HIS
MASTER—BRAVELY

Age Twelve

1—Here we warn the child that there are to be seven numerals Three trials may be given each on a different series—one success is necessary

2—Definitions must contain the following ideas

Charity—unfortunate people and the good one does them

Justice—idea of law or civil order,

or the idea of persons treated according to their merits

Goodness—affectionate sentiment *or* kindness,

or acts of assistance without implied inequality

'Charity is love' or 'Goodness is doing good,' are not acceptable Ask the question again

3—Sentence is too hard—effort is being made to standarize one In the present sentence credit if it contains no more errors than one omission and one transposition

4—Present longer line at right each time. On presenting the first three pairs of lines say each time, 'Which is the longer line?' On the last three pairs say only "And here—" At least twice out of the three times the child must see that the lines are equal

5—Binet says right answer to A must involve idea of a corpse, and to B the idea of some one very ill—if answers are indefinite query further and be sure whether child has correct idea or not before crediting

'Fifteen years' and 'Adult' have not proved reliable One may try them for his own purpose, but there seems no way to score them theretore we do not include them in scale

A SUGGESTED DEFINITION OF INTELLIGENCE

By DR. HENRY H. GODDARD

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ALEXANDER POPE said "Fools rush in where angels fear to tread." But it was a more modern wit with deeper insight who reminded us that "if the fools rush in often enough, the path becomes safe for the angels." Indeed that is the origin of many a good road. So here goes one more.

It will not surprise every one to learn that until recently psychologists had no 'intelligence.' I mean, of course, that they had no such topic in their psychological vocabulary.

Neither James, Titchener, Wundt, McDougall nor any of the other leaders, discusses the subject or uses the term, except in the popular sense as a synonym for knowledge. And as for a definition, with the exception of Binet, no one attempts it until about 1916. Since then several attempts have been made, but as yet no one has produced a definition that satisfies.

As one looks at life he notes the first Axiom: life is experience. Experiences are important because they are useful. A biologist once wrote "Man is what he eats, and what he does with it,"—how he digests and assimilates. Similarly it may be said with equal truth "A man's intelligence depends upon his experiences, and what he does with them."

A man with good digestion is one thing, but when his digestion breaks down he is quite another man.

Nietzsche said "A strong and well conditioned man *digests* his experiences (deeds and misdeeds included) just as he digests his meats, even when he has some tough morsels to swallow."

Millions had seen apples fall to the earth, but not until Newton did anyone use the experience to reach the conclusion that in proportion to their weight, the earth falls to the apple as much as the apple to the earth.

"All experience is an arch to build upon," said Henry James. Patrick Henry said "I have but one lamp by which my feet are guided, and that is the lamp of experience."

It should be noted that experiences are both *personal* and *vicarious*. It is obvious that the experiences of others, of which one becomes cognizant, are often as valuable as one's own—and far more available.

The child must begin with personal experiences, but with the acquisition of language, he profits from the experience of others. It is to the older child, however, who has begun to think and reason, that vicarious experience becomes highly important. This does not mean that *personal* experience may be neglected. Personal experience must always be the interpreter of vicarious experience. "The child who does not learn more out of school than he learns in school, learns little in school."

The part played by vicarious experience must not be minimized. Other things equal, the well read man is more intelligent than the illiterate, the socially minded than the recluse.

The second AXIOM is Life is a series of problems. That admits of no argument. Only a moron does not know that life is just one problem after another.

John's kite has caught in a tree, how is he to get it? Mary has torn her apron. What shall she do?

Two college professors, driving across the western plains, suddenly found themselves progressing only *downward*, as their car sank into the loose sand while the wheels spun without traction. Professor A said 'We must remove all sand from under the car.' Professor B said 'That is not necessary. We must jack up the car and fill the ruts.' Neither had had great experience in touring, but B's happened to be more useful in this situation. Apparently experience helps solve problems. People of little intelligence solve few problems.

The senile dement stares at the overflowing bath-tub. He must have all his problems solved for him. Likewise the feeble minded. Tim was sawing wood. The stick was round, it rolled and threw his saw out of the scarf. This happened a dozen times. He could not solve the problem. Clarence was to stay with me in the laboratory. He was determined to get out. I shut the door and buttoned it. He repeatedly tried the door but never touched the button.

Here is one of a different color! I had finished my address and taken my seat, waiting for the President to

dismiss the students. In his dismissal he said "You see, students, you can always learn, you can learn even from an imbecile, (he did not look in my direction, but continued) You know we drill for oil here in Texas. Over in the next county, they had a well down about 4,000 feet when they lost the drill. That is not a serious problem for professional well-drillers, but it was late Saturday and they decided to leave it there until Monday. When they returned on Monday, they discovered that someone had thought it would be a fine joke to drop a 2 x 4 timber down the hole. That was more serious. Their apparatus for grasping a lost drill would not hold on a stick of timber. They worked long without success. Then they saw "Jake" coming. "Jake" was one of those harmless individuals that everybody laughs at and pities—often called the town fool. He came shambling up and they told him what had happened and in all seriousness said 'Now Jake how are we going to get that timber out?' Jake with his silly grin replied "Huh huh—I don't know how you fellows will do it, but I would fill the hole with water and let it float out." Intelligence? Hardly. Rather it seems to illustrate a well known fact that experts sometimes try to apply high science without success when the problem is so simple that only a simple minded person would think of it. In this case the poor half wit was probably still in the stage where playing with sticks in water was the only available solution.

Intelligence has to do with life, and it has a great deal to do with it. David

Starr Jordan said 'In human life there is no substitute for intelligence

Man's great problem is survival. He survives by solving problems as life presents them. How well he survives, how long, and how much he achieves is in direct proportion to the completeness with which he solves those problems.

The unprotected infant does not survive because he is not yet a complete individual. He cannot walk, his legs will not support him. He cannot talk and so make known his wants and needs. He has no intelligence.

Evidently we must not think of intelligence as an elementary or simple process. It is not a vitamin, nor a hormone, an enzyme nor a catalyzer. Rather it seems to be an elaborated mental process compounded of simpler processes. In that case we must ask ourselves what are the elementary processes involved?

We start with the *experiences* and they must be remembered. Without *memory* there could be no intelligence.

A highly important element is *imagination*. One who uses his imagination freely is frequently thought of as a man of intelligence. This is partly justified as we shall see, but it is also somewhat exaggerated because to the layman the imagination is commonly thought of as a special process unlimited in its power. The psychologist, for whom *imagination* is merely another name for *imagining*, knows that it is strictly limited to experiences and the compounding of experiences.

However, the *compounding* is important. Not only do we, in imagination,

recall the image of things *sensed*, but we recall processes, movements, and activities. The child learns early to put one block upon another and to image two objects together that perhaps have never been together. But when later he learns that he can combine a *process* and an *object* that have never been together, it is a great day. He comes home from school and says that he has seen a dog as big as an elephant, or he saw a house fly away.

In former times, many a child who told such stories was severely punished for telling lies. But a better day has dawned and most parents are happy when they see the budding imagination.

It is a simple process based on simple experiences. The child has seen birds fly and he has seen houses. He simply combines the two and he sees houses fly—in imagination. He has seen things grow big and now in imagination he sees a dog that has grown to be as big as an elephant. Once he has learned the combination, it is a fascinating game, and of course there is no limit. The inventor uses the same process, only limiting it to useful combinations. Given the experiences with the idea of combining, and vicarious experiences may be multiplied indefinitely.

It is but a short step to reasoning. Indeed perhaps reasoning itself is little more than the combining process just described. Darius Green said: "If birds can fly, why can't I?" and then he concluded that he could, and proceeded to prove it.

In all this, you have not failed to note that *thought* is involved. Whence arises the time-old mystery? What is

thought? What do we *do* when we think? So far as anyone can see, we *do* nothing. We know that there is complicated activity in the brain and nervous system, but of that activity we are wholly unconscious.

What seems to happen when we are *thinking* is not difficult to understand. Psychologists often use the expression, "*stimulus and response*," which only means that when we are stimulated we respond. It is one of the fundamental facts of all living organisms. The responses are sometimes conscious and sometimes unconscious. When one takes food into the mouth he has a consciousness which we call taste, but when the food passes into the stomach and the process of digestion begins, there is normally no consciousness.

As we all know, the human organism has about twelve billion nerve cells, each one a complete electric battery. What most people do not know, is that every one of these batteries that has its receiving end in the skin—or other sense organ—sends its current directly to a muscle. Under such an arrangement, the stimulus leads to a response just as surely as pressing the button rings the door bell. Such a response is called a *reflex*, an *impulse* or an *automatic action*. The point to be noted is that whichever term is applicable, the action is simple, direct, without intelligence and mostly, if not quite, without consciousness. There is no *thought* in that kind of action. It is the kind of action that characterizes most of the lower animals. Moreover, a large proportion of human activity is of the same kind. But man

kind's great achievement is that he is not limited to *reflex*, *impulsive* or *automatic action*. He can inhibit the response; he can refrain from acting on the impulse, and when he does, the glory of man appears. He becomes conscious. He thinks. Pascal said "Man is a reed, the weakest in nature, but he is a thinking reed."

When the stimulus is applied, the energy of the battery is released. But if it is not allowed to go to its most natural goal, the muscle, it finds another path. The path is a group of cells that have been previously activated by an experience. Their activation now brings to mind that former experience. Usually it will be found to be connected in some way with the present situation. For example

I find myself locked out of my house. The door that does not open when I lift the latch, is the stimulus. The response would be the activity of muscles that would mean the breaking down of the door. That impulse I inhibit. What do I do next. I *do* nothing. I wait. Memories come to me. (We usually call them ideas.) I recall that a side door is frequently left unlocked. Movement toward that door is inhibited by the memory that I locked it before leaving the house. Again I wait. Many ideas come, but none that solves the problem. Finally I accept the unpleasant idea that I must break into the house. On that new basis, I finally recall the image of a window so located that by breaking a small pane of glass, I can reach in and unlock a door. Upon that idea, I act, and my problem is solved. I have done some

thinking. I might have done more. Had I waited long enough, I might have recalled that within a few feet of the original door, was a key carefully hidden for use in just such an emergency.

What we *do* when we think, is first: Refuse to act upon the impulse. Second: Wait and give our nervous system time to adjust and bring into consciousness a series of past experiences some of which may solve our problem.

Here we must not forget *habit*: an important factor in the mental complex that means intelligent action. We remember that *impulse* is the natural action: the simplest and the one that will inevitably occur unless something interferes to block it. Only by early and strenuous effort is the *habit* of thinking established.

So true is this that William James said "Man rarely thinks" And then he added: "Most men become old fogies by the time they are 25 years of age." By that time they have acquired enough responses to the every day situations, to be able to get along without thinking.

It should be noted also that if the thinking habit is not established, the impulsive tendency is strengthened by every repetition.

The intelligent man learns to check his impulses and to hold everything until he can think what action is wise.

Binet was right: thinking, reasoning and judgment are *not* intelligence. They are, however, potent factors in arriving at intelligent action.

We of this age are justly proud of our achievements in many fields of en-

deavor. Every one of these wondrous achievements was based on experiences brought to mind by memory, compounded by imagination, and elaborated by thought, reason and judgment, thus conditioning intelligence

Well did Cervantes call experience "the universal mother of science." It has been said that *experiment* is the mother of science. But experiment is controlled experience

It will be asked: "Is not intelligence inherited?"

Much unnecessary argument has been wasted on this topic. Such is the genius of our language that it is allowable to say that intelligence is inherited. It is a common figure of speech. We say we inherit mannerisms, attitudes, intelligence, wisdom. Strictly speaking we do *not* inherit any of them. We inherit a brain, the organ of intelligence. Dr. Conklin is quoted as saying: "Wooden legs are not inherited, but wooden heads are" By inheritance, brains may be good, average, or poor. As is the brain, so is its functioning.

We have now seen that intelligence is necessary for the solution of problems; it is based on experiences, both personal and vicarious. Memory makes the experiences available. Imagination, thought, reason and judgment combine them into an endless supply of vicarious experiences — provided we have learned to inhibit our natural tendency to act upon impulse and provided also that we have acquired the habit of thinking. Without thought there is no power of reviewing our experiences and selecting the one that fits the situation. In that case our problem remains un-

A SUGGESTED DEFINITION OF INTELLIGENCE

solved. We have not availed ourselves of our assets and our liabilities have driven us into bankruptcy.

If the foregoing analysis is sound, we have the premises for the conclusion, a definition of intelligence.

We have seen that the only *facts* involved are *experiences*. All the rest are of the elements are familiar processes. Experiences, therefore, are the raw material. The mental activities are the "*processing methods*" by which the experiences become useful for the great work of life—the solving of problems.

Experiences are useful only as they are available. If an experience is forgotten, it is not available and does not contribute to one's intelligence.

If one's imaging power has not been developed, he cannot combine his experiences.

If he has not given thought to his experiences, applied reason and judgment, they are not available for the solution of the larger problems. He suffers from intellectual indigestion.

Our conclusion would seem to be somewhat as follows:

What we mean by intelligence is THE DEGREE OF AVAILABILITY OF ONE'S EXPERIENCES FOR THE SOLUTION OF HIS IMMEDIATE PROBLEMS AND THE ANTICIPATION OF FUTURE ONES.

If this definition seems to put too much emphasis on *availability* we must remember that in human affairs, availability is crucial. If necessities are not available, there is no existence. He who

plans without considering availability, talks nonsense.

The Library of Congress contains some six million books. These books contain enough facts and experiences to solve the problems of the world—one would think. How many problems they actually do solve depends largely upon their availability. Placed at random on the shelves they would be almost totally *unavailable*. Carefully classified they are easily available. As a matter of fact the Government spends many thousands of dollars annually to *keep* them available.

The definition harmonizes well with our habits of thought and speech. For example, "The anticipation of future problems is a common measure of intelligence." To say that a man has no foresight is to say that he is not as intelligent as he might be. To say that they do not profit by experience is a common characterization of the poverty stricken and shiftless classes.

Doubtless some slight verbal changes may be desirable, or a more felicitous phrase may occur to some one, but in the main it would seem that the definition is fairly descriptive of what we mean by the term. And it is quite clearly an accurate statement of what the mental tests measure.

INTELLIGENCE IS THE DEGREE OF AVAILABILITY OF ONE'S EXPERIENCES FOR THE SOLUTION OF HIS PRESENT PROBLEMS AND THE ANTICIPATION OF FUTURE ONES.

Some Fundamental Errors in Education



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EXPLANATORY

This essay was prepared as a part of the ceremony of initiation to honorary membership in *Phi Delta Kappa* and was first published in the *Phi Delta Kappan*, June, 1925, Vol. VI. Parts of it were later published in the *Cleveland School Topics*. It is now reprinted in response to many requests for copies.

I have been complimented by the suggestion, several times repeated, that the "Dear Emmie" letter is a product of my own imagination—a rhetorical device for emphasizing my point. In the interest of truth it must be stated that such is not the case. Joey and Sonny are real boys in whose education we are greatly interested. The mother knowing this frequently writes us how they are getting on. This explosion as she calls it, happened to arrive when I was preparing my paper. It was too good not to be shared with all those interested in perfecting our public schools.—H H G

Some Fundamental Errors In Education

The poet Horace tells us that having seen lightning in a clear sky, he is compelled to traverse again the course already sailed. In other words, this new phenomenon compelled him to go back and revise his entire philosophy. The progress of the race has never been as uniform as many assume. Reversions and revulsions have been the rule. Newly discovered phenomena have ever compelled us to revise our theories and start over again. It is perhaps a bold assertion to state that the American educator has now facts and phenomena which indicate that he is on the wrong track and that education itself must sail again, and in another direction, the seas already traversed. But at least, it will do no harm to ask ourselves the question whether this can be so. Some benefit ought to accrue from the attempt to answer, for if we are on the right track we will go ahead more firmly and with better assurance, whereas, if there are indications that we may be on the wrong track, it would certainly be well to discover them before it is too late.

It is probably true that no nation in the world either at present or in the past has ever gone so consciously at the problem of education. No nation has ever developed such a wonderful equipment in buildings, teaching material, and teaching personnel as America. No nation ever has spent or is today spending so much money upon its formal education as the United States. No nation has ever had such a thorough system of compulsory school attendance as America, unless it be Germany. With such an equipment and such a system, America should far surpass in civilization and in efficiency all other nations past and present, provided her goal is right and her methods correct.

But while this ought to be the case no one can claim that it is. The great intellects of little Greece have never been equalled by any nation. The great empires of Persia, Assyria, and Egypt had civilizations that in many

respects call forth not only our wonder but our appreciation. It is true that they passed away, but there is still time for America to pass away and yet not have lived as long as they did. And yet those nations had no school systems—as we use the term today. Of the nations of the earth today, it would be a blind and unreasoning patriotism that would claim for a moment that America is as far ahead of all the other nations in all those things that make for high civilization as she is in her school equipment.

In other words, what shall we do with the fact that, both in the past and in the present, nations practically without educational systems have yet developed civilizations in some respects superior to our own?

We have hinted that our elaborate system, with the millions of money expended upon it, is not producing the results that we might reasonably expect. Let us look at the matter from another angle, a little more definite and concrete. What shall we say of the situation in our own country as we know it? Is it the general impression that we are getting from our elaborate school system the things that we ought to get? There are a great many lines of argument, but we shall touch upon only a few.

First, we note that it is with a good deal of difficulty that we get our beautiful school buildings, the people grudgingly vote money for salaries and equipment, many times proposed bond issues for educational purposes are voted down. One may very properly ask the question, would this be so if the schools were turning out people who were enthusiastic over what they have received in school?

Second, it is the candid judgment of intelligent people that our legislatures and our congress are steadily deteriorating in the intelligence and character of the members. Mob violence and mob ignorance have hardly decreased as the years have gone by. Anti-vivisectionists, anti-evolutionists,

fundamentalists, and the Ku Klux Klan, all evidences of the failure of education, are still rampant among us. A W. Forbes puts it pertinently, he says

"Looking at the results of education, has the increased expenditure resulted in a marked increase in the most important qualities of our population, such as common honesty and morality, consideration for the feelings and ideas of others?"

"Does the average man make more effort to give full value for what he receives? Are the employer and employee on more friendly terms? Do the average man and wife live together more happily? Are politicians less inclined to wrong their opponents?"

"With increasing expenditures for education it should be possible to answer these questions positively in the affirmative, for while these subjects are not of the kind that can be taught easily they can all be influenced by proper educational surroundings. Yet I would hesitate to give a positive affirmative answer to any one"—*School and Society*, Nov. 8, 1924

But let us be more specific. Crime and the cost of crime are increasing enormously in the entire United States. In Ohio in 1906, the total cost of crime and delinquency in the state was \$4,600,028, eight years later in 1914, it had increased to \$8,412,000, or nearly double. During the same period the felonies increased from 4,039 to 8,079, exactly double. During the same period the population increased 10.9 per cent. (From *The Increasing Cost of Crime*, by Thomas H. Haines, publication No 10 of the Ohio Board of Administration, June, 1916) Let us look at another item. There are 250,000 patients in the hospitals for the insane in the United States, and 50,000 new admissions each year. In 1880, there were 81 people out of every hundred thousand of the population insane, in 1920, 220. If some one desires to ask what has the increase of insanity to do with the educational system, let us reply that every one of these patients was at one time a child in the schools and might

have been taught how to take care of his health

The foregoing are a few of the facts that would seem to justify our raising the question, Is there anything wrong with our present system of education? Here I shall suggest several errors which seem to be more or less fundamental. First of all, I would ask if there is not a pretty widespread misconception of what education is? I dare say there are many educators who would be surprised at the facts that I have presented, and who might frankly admit that they had never thought of educational systems as being responsible for these conditions. It is surprising, and sometimes a bit disheartening, to discover how many people think that an education consists in reading a certain number of books and passing an examination upon them.

I do not propose to discuss with you the definitions of education, much less to offer one of my own. But I do want to give you one which comes from W. O. Thompson, president *emeritus* of Ohio State University. It was implicit rather than explicit in his words, but might be formulated somewhat as follows: "*Education is that process by which we prepare the younger generation to take the place of the older generation, to perpetuate and advance good living and high civilization*" Such a concept of education, if it was widely held and understood, would relieve us of much of the narrowness and prejudice now prevalent.

The next great error, and one whose fundamental character can not be questioned, is the assumption of equality of capacity of our children. We have, it is true, recognized some differences in intellectual capacity, but we have never understood the wide range that is found to actually exist. When we realize that out of every 100 children that enter school, 2 are imbeciles and 10 can never get beyond the fourth grade, 25 can barely finish sixth grade, that 70 per cent can never do high school work, only 15 per cent could ever do college work, we perhaps see the reason why there

are so many misfits in our graded schools, in high schools, and in college, and that the attempt to educate all of these together and in the same way and to the same degree is a fundamental error of large proportion

Closely allied to the foregoing, and probably growing out from it, is the tacit assumption that we educators know what is good for the child who is to be educated. If we are in error here it is certainly a fundamental one, for this assumption leads us to boldly and bravely prescribe the kind of intellectual food that the child of each chronological age shall have, and to feel certain that he will like it and can digest and assimilate it. Now I am convinced that this is an error for many reasons

First of all, we do not agree among ourselves, and if what is good for the child were so obvious as our procedure assumes, we certainly ought all be able to see it and to agree. Secondly, we have no way of knowing what is good for a child except by recalling what seemed to be good for us. We have no X ray of the mind by which we can look in and see its condition and know what it needs. The man who liked history as a boy thinks that history is the thing, and insists upon it being in the course of study for every child of today, although too often the man who now likes history has forgotten how much he hated it as a child. So we might go through the entire curriculum, every subject having its advocates and those who insist that it is an absolutely essential topic. As a matter of fact, is not all this a fundamental error? Is it not very analogous to meeting a man on the street and saying to him, "You are hungry. I know just what you want to eat, I know just what you can digest, and just what will make you the most efficient man in the world." Of course, one might hit it pretty nearly right quite often. If it is about meal time, it is fairly safe to guess that a man may be hungry. Beefsteak, and potato and bread and butter are enjoyed by most people. Any good digestive system can take care of them and once digested they will give one a certain amount of en-

ergy. But even so, nobody knows whether they give the most energy possible. No one could tell without at least an elaborate physical, physiological, and bio-chemical examination whether that particular man needed that particular kind of nourishment more than anything else. No one could tell whether he enjoyed it more than he would anything else, nor could one be sure that food was what he needed most at that particular moment.

Similarly, we have a course of study that we have worked out by trial and error. It fits the majority of children fairly well, they digest it, they assimilate it, they get a certain amount of intellectual acumen out of it, but who can say that they got the best at every step. And when you have said that it fits 50 per cent of them, you have said all that can be said. The other 50 per cent are not fitted, for 25 per cent of them the subject matter is too hard, for the other 25 per cent, it is too easy. And we never know whether it is the kind of mental nourishment that they need.

Another fundamental error is that it is the principal business of the school to impart knowledge, information. We are continually denying that this is true, and yet it is exceedingly difficult to eradicate the idea from the mind of the average teacher. This comes of course from the fact that the teacher has to deal with facts; they are the medium through which the real education comes but they are not education itself.

There seem to be three good and sufficient reasons why the imparting of information can not be the purpose of education. In the first place, most of the information that we try to impart is in some sense false. Secondly, the language by which we try to impart the information is such a poor medium of communication that often we do not convey the thought that we intend. Thirdly, the child to whom we think we are imparting this information, not having had our experience, is not able to understand the language that we use in the sense that we use it. Consequently, he does not acquire the thought that we in-

tended to present but very often an entirely different one. In other words, this child is in the condition of the well known educator of whom it was said, "it is better to know less than to know so much that isn't so." Moreover, even if it is so, even assuming the most favorable conditions, that the child is well taught, is given the information, what is the value of it? Formerly every one would have had a ready answer, namely, it is mental discipline. But at last we have gotten away from that delusion, at least we have gotten away from it in theory if not in practice. We no longer give it as a reason, though we still keep many of those subjects of information in the curriculum. The number of things that we still teach for no other reason than that the person taught may teach them to somebody else is amazing. We often hear it said that there is a minimum of knowledge that everybody should have. Just what is that minimum? So far as I can see it is this. Every man must have the knowledge of his own identity, for if he does not have that he is crazy.

Most teachers seem to think that every child should know the capital city of every state, but why? Surely, however, we will agree that every child should know the capital of his own state. No, I will not agree to that. At least, I will not agree to have anybody else decide that is what a particular child ought to know and this is the time that he ought to know it. If he ought to know it, he will find it out. But I have been told that it would be embarrassing to a child when he grew up not to know the name of the capital city of his state. I am grateful for that suggestion, for at least it gives us another definition of education. Education is to save embarrassment.

Another fundamental error is the belief in compulsory education. The idea that we can compel a person to become educated. Is it not one of the greatest mistakes that we labor under? And it is fundamental, since it underlies so many other pedagogical activities. Because we think we can compel the child to get an education,

we compel him to come to school, we compel him to sit up straight, we compel him to learn so many pages, we compel him to recite it, we compel him to pass an examination on it, and then we deceive ourselves into thinking that he is educated. The fact is that we have missed the point at every turn. There is probably no place where the average teacher is more completely deceived than when she concludes because she has made a child sit up in class, read the paragraph or listen to her explanation, and then repeat it after her, that he has learned something, that his mind has been developed a little, and that something worth while has been accomplished.

In reality, information is only a small part of the "process of preparing the younger generation to take the place of the older." We all admit when we sit down to talk with each other that a true moral training is the most important thing in all education, and next to this is the development of the individual's initiative. Yet, in American education today, the one is practically ignored and the other is stamped out by our procedure. We do practically nothing in our public school systems to develop even common ordinary household morality, and if the child gets no moral training at home, as few do, he gets little at school. As for the child that shows initiative or originality, frequently we punish him, and at other times we discourage him.

I would think I ought to apologize for discussing some of these seeming commonplaces. I have not intended to insult your intelligence by enumerating things that you already knew, but rather to stir up your pure minds by way of remembrance that we may counsel together as to how some, at least, of these errors may be corrected, for we are all guilty of them. In the university, our curriculum is built on the theory that somebody knows what is good for each particular student in the university. Our class procedure assumes that we can compel students to become educated, we instructors work out elaborate bibliographies and required readings and as-

signments and are very proud of the fact that our students have read a thousand pages this quarter. Is it not the fact that not a single line of it belongs to a system of true education? Are we helping them to develop morals, do we encourage initiative and originality? Of course, we have an alibi: it is too expensive, it interrupts our routine, it makes trouble, we can't allow it.

A freshman writes a theme, a theme that in the opinion of good judges is an excellent one, but it comes back all blue pencilled and the freshman gets a low mark because it was not written as the professor would write it. The professor didn't understand the theme, because in order to understand it he would have to somehow twist his mind around and put himself into the freshman's place. That takes time and effort. It is too expensive. Elbert Hubbard tells us that he could never please Barrett Wendell in his English work. Wendell always marked him low failure. Yet did Wendell ever write anything to equal Hubbard's Message to Garcia? Certainly not, if the people are the judges.

In practice, we are not good educators. We may be good psychologists, and we may have good theory of pedagogy, but we do not apply it, we do not put it into practice. We ought to say to every freshman that enters the university, 'Here is where your responsibility begins, if it never began before. Sink or swim. Nobody will save you but yourself. If you can't swim, you'll drown. If you want an education we'll help you, but we are not going to try to force you to get an education.' Instead of requiring class attendance, grades, readings, examinations, we should say, 'It is all up to you. If you are ever to move or act on your own responsibility and your own judgment and your own efforts, now is the time to begin.' We are practically all agreed on the theory, but we do not put it into practice. We are not educators: we are professors. The real problem for intelligent educators is, how to break away from the long established customs, and how to introduce methods that

are more in accordance with true principles.

Following is a letter which has a very definite application in this connection. It was written by the mother of two boys to a friend.

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He is also allowed to make up his own little 'grace'. Children when allowed to develop naturally have such beautiful thoughts and are so original in their religious expression. However, we have found it necessary to eliminate this 'grace' outside of school hours for he considers it exceedingly funny at his home table. I have just learned that he substitutes an 'h' for a 'g' when he can get away with it. The beauty of thought

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is there when he will say it right, I must admit that, but he is a bit uncertain. You know he is only six and too much cannot be expected of him!

He is taught language in a very wonderful way. One child after another is allowed to rise and tell something about himself or what he has done. The other children are allowed to ask any questions or correct any grammatical errors.

In this way Joey has added to his vocabulary such rare and unusual words and phrases as "I seen", "I done", "haint" and "ain't", "me hat", "I gotter go", "shut up, you dumb-bell". The virus of "ain't" has gone deeper than any other vaccination thus far.

His teacher is a charming girl with a beautiful flow of language and is slowly endeavoring to correct these errors of speech, but is, of course, extremely careful not to destroy the thought for any purity of diction. Sooner or later, Joey will note the difference between the teacher's and the children's English and, of course, choose the latter.

His number work up to date is counting up to ten on his fingers. Thus he spends many hours of the week making valuable combinations of ten fingers. Soon they are going to learn to count as high as twenty with colored beads. Also Joey is learning to recognize the figures, cut them out in squares, and paste them in rotation.

Soon the children are going to print with their own printing set their own name and a few words of any object they may choose.

You can see how beautifully the children are unconsciously being led into the field of knowledge.

As yet he has not progressed very far in music. 'No individual songs are taught at so early an age, the age for developing tunes comes later.'

The whole school atmosphere is simply wonderful and the children who are allowed to attend are fortunate.

However all good things must end and he is all through his school at twelve o'clock and must depend upon himself for the balance of the day.

In his leisure time he must direct himself. This is the way he spends it undirected. He comes home alone across one car track and one bus line and reaches the house about one half hour before luncheon. Gets a ball and begins bouncing it, counting as he bounces. His record at this on his own audible count is often a hundred without any effort. He has added previous counts and made it two hundred in number.

After luncheon when the older boys are home he plays "hide and go seek" and counts five hundred by fives or tens according to the rule.

He finds a card which he desires and prints his name on it. He is sent to any store and brings home packages without the errand being written.

He can come up from the center of the city alone and get off at his own corner. During the summer he went fishing at the bay with a boy his own age and bought ten cents worth of bait on the way. He can bait his own hook. He catches crabs, takes them out of the net, and picks them up without assistance and without damage to himself or crab. He will turn a cart wheel or hand spring with ease, sing accurately "Barney Google" or "Yes, We Have No Bananas" with all due respect to the tune.

Wearied after an afternoon of exercise he throws himself on the floor and plays a game of solitaire (the Canfield variety). After dinner he plays 'Mah Jong'. Learned it from children this summer without our knowing it.

He counts his wall, at least a part, in twos. He can teach the game. His remarks are 'You better keep three of a kind than a sequence cause three of a kind scores and a sequence doesn't'. 'If you discard, don't discard your own wind, cause that counts four and doubles your score,' 'You can be Mah Jong but somebody can play to score and beat you,' 'Flowers count four and two flowers make you eight score' etc. He plays quickly and with judgment.

After taking his own bath and dressing for dinner, with a game or

two of Mah Jong, he calls it a day. Arises smiling next A M and dashes off, over bus line and trolley track, to absorb unconsciously, in this rarified, simplified, infantile atmosphere, these tiny assinine specks of predigested knowledge!

Ye gods! The pity of it!

If these children were gifted as cats with nine lives 'twould be all right but they have only one lifetime to learn.

I'll say this saccharine method, Emmie dear, is fine, but it's really too sweet for even a moron to take indefinitely

It's a great life if you don't weaken, and I can see Joey getting back to the old fashioned methods of work he can accomplish, which has for its basis the same intelligence which he chooses for his play

Now that I have exploded on this assinine method known as "natural education," I feel much better. Sonny, at the age of nine, is doing large problems of long division and reading the New York Times all summer, such news as the volcano in Italy, details of the earthquake in Japan, and giving the dimensions, speed, shape, and course of the ZR-1, plus a knowledge of the relative positions of all countries of the globe, all of which was obtained by three hours per day of real concentrated work, five days a week, eight months in the year, making two years altogether of school life

How long do you suppose it would take Joey to get that much at the rate he is going? The State would have to give him an old age pension before he finished long division at his present rate of education

From the letter just quoted we see what one intelligent mother thinks of one of the modern conceptions of education.

Professor Brooks said, "Life is education." If we turn it around and say education is life, we are not far from the definition of President Thompson, already quoted. That our discussion may be constructive and not wholly destructive let us see

what might be substituted for the present system

If life is education and education is life, we have some interesting considerations at the start. It has been said that we learn more in the first three years of life than in all the rest of it. If this is true we ought to be able to get some valuable hints or method from the study of these early years. Is it true? Let us examine. First, in from one and one-half to two years the child learns what is to him a "foreign language." Never in after life will he equal that accomplishment. Moreover, he does that when his intelligence is at the idiot level! Later, when he is at adult level of intelligence, he will go to college and be taught another foreign language which in four years he will not master as well as he did that first one. Or he may spend the four years perfecting himself in that first language which he now calls his mother tongue. And with all his study, he will never get away from some of the idioms he learned in those first two years of life, e. g. "ain't" and perhaps "I seen." It would seem as though the method of that early period was worth looking into.

But that is not all. At the same time that he is learning the language so effectively, he learns to balance twenty-five pounds, or more, of flesh and bones on two tiny feet at the ends of two slender legs—a mechanical feat the like of which he will never again equal. Not only that, but he runs with it, he jumps, he starts and stops suddenly, he dodges, he bends and doubles and twists. Such coordination and control, such skill he will never again attain in so short a time even with increased intelligence. Can we learn anything from a study of the method he uses?

But this is not all. In the same period and at the same time that he is learning language and locomotion he is learning more about the world he has been born into than he will ever learn again. During those two years he reduces chaos to cosmos—the "big blooming buzzing confusion" with which he starts to an orderly physical environment. He learns its

laws—some of them. He learns psychology, he knows the meaning of a frown and a smile. He learns a little animal psychology, a little astronomy, at least that it is no use to cry for the moon.

Nor is this all he learns, but I will not enumerate more. Surely it is worth while to study a method that produces such results!

But when we begin to investigate we find there is no method. The infant has no method, no plan, no goal, no purpose, no thought, no end in view. *He is just living* and life is education!

Well then, if no method, what are the conditions under which all this phenomenal education goes on? That we can see.

First of all and probably most important of all, *he is happy!* "Happiness first, all else follows." That is an absolute law from which there is no escape. So universal is it that just in the proportion that he is unhappy, the above described process of learning is interfered with. Furthermore, I can find no evidence that that law is ever repealed in later life. Education through happiness and pleasure, not through punishment, unhappiness, fear, and pain.

From the play of young animals to the psychology of emotion and hormones—all testifies to Happiness first.

The second condition for the remarkable acquisitions of those first two years is *health*. It is probably true that at no other two year period of his entire life is so much attention paid to health as at this time—unless it be during a prolonged illness. Mother, father, nurse, brothers, sisters, uncles, aunts, grandfathers, grandmothers, and the neighborwomen, all vie with each other to see that he has the right food at the right time, that he is neither too hot nor too cold, that he has his ride in the sunshine and air that he sleeps much and soundly, undisturbed by noises that he plays enough and not too much. Mother will endanger her own life if necessary and sometimes when it is not necessary, to preserve baby's health—and sometimes the

same mother in after years when the boy is in school will sacrifice the child's health to gratify her own pride in his intellectual accomplishments.

Health and happiness—life—that is education during these two or three years. And it continues with only a lessening completeness for three or four years more. Then the scene changes. At five or six, the adult with his infinite wisdom steps on the stage and says "No more of this. Now we must begin his education." In the words of our letter writer "Ye gods! The pity of it!"

From this time on his education becomes less and less efficient, less and less satisfactory, less and less happy, less and less healthful, less and less *natural life*, more and more artificial, more and more stereotyped, routine, purposeless, unintelligible, uninteresting, and useless.

Woods-Hutchinson, a New York physician keenly interested in these problems, says that we make the child spend the eight years from six to fourteen poring over books that at the age of fourteen he could master in eighty hours. Again "Ye gods, the pity of it!"

But I have promised to be constructive (not reasonable or practical) so I must answer the question, what else could we do than what we are doing?

We could and should preserve throughout life the three conditions that we have found to bear almost a causal relation to the marvelous progress of those first three years—happiness—health, and life. If the child is to go to school when he is six, school should be a place where those three things were the objectives, consciously so in the minds of the teachers. Gradually and at the right time, they should become conscious objectives in the mind of the child.

Another goal idea of the teachers should be to respect, preserve, encourage, and develop individuality and initiative.

Soon the child's individuality in the form of individual preferences, interests, and activities will come in conflict with the rest of the group. Then the problem of social adjustment is

on—the greatest business of education. Out of it grows all morality, vocational interests, and true politics. *This is the business of education. This is "preparing the younger generation to take the places of the older generation, to advance good living and high civilization"*

This should be the key thought, the directing idea, the goal of every teacher all the time

For a long time there should be no other purpose or thought. Later the individual problem will return—the problem of fitting each particular child for the career that is best for him and for the group

At this point some one asks, *what about the curriculum?* The curriculum will be there, perhaps the same curriculum we now have,—it is a pretty good one—perhaps a better one. The fault is not mainly with the curriculum. It is in what we do with it. The curriculum is the means. We make it the end the goal. We forget everything else and live and work to get the child to master the course of study. *Ye gods the pity of it!* We worship the course of study—not when we talk about it on occasions like this but when we get back into the classroom. We forget that *education is life* and we think for the moment that education is arithmetic or history, or geography. We must never forget our goal idea never lose sight of the real purpose of what we are doing. That is the reason for colleges of education—to put each element of the course of study in its proper relation to the great object of all education. The teacher of arithmetic cannot teach teachers of arithmetic, the teacher of geography can not teach teachers of geography—at least not in an ideal educational system—because the man who teaches

the history or the geography inevitably tends to make the learning of that subject the end and aim of education and not merely a means to the end as it should be

One other question must be answered. Where does discipline come in, in a system where happiness is the ever conscious objective?

What is discipline? Incidentally it illustrates in its own etymology the perversion that has taken place in our concept of education. Discipline means literally to teach to make a disciple of a follower. Hence discipline is in the truest sense education. The younger generation follows in the footsteps of the older generation and learns to take its place. But as the concept of education has degenerated, discipline has degenerated to mean to keep order—policemanship. A disciplinarian is a policeman. The extent of our degeneration is at once apparent when we recall that the modern administrator of our schools asks two questions about the prospective teacher. Does he know his stuff, and is he a good disciplinarian meaning a good policeman?

The notion that we educate by compelling the child to do as we say is almost universally believed but is utterly and unqualifiedly false. Only what the individual makes himself do really educates him. We as educators can only spread the table in the presence of the pupil. He must take eat and assimilate if he is to get any development out of it.

I do not think I have said anything new or drastic. We in company with most thoughtful educators recognize these truths but we need some one with courage enough to break away from the established routine and show us how the true education can be put into practice

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